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inSpire

Princeton Theological Seminary

fall 2006

Perspectives on Faith and Art

Also in This Issue

Reflections on PCUSA General Assembly and PUP • New Directions in Continuing Education

PTS in photos

In September, PTS welcomed twenty-eight new international students to the community with a worship service in Miller Chapel and a picnic on the quad. The students represent fifteen countries in Asia, Africa, Europe, and the Middle East, and compose one of the largest international classes to attend Princeton in recent years.
Photos: Rebecca Montgomery

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On the Cover
The arts can offer new perspectives on faith, expanding the view, sharpening the colors, shading the depths, and revealing new dimensions of our life with God.

in this issue

Check us out online!
And send our web address to friends, parishioners, and those you love. *inSpire* is online at **www.ptsem.edu/inspire/.**

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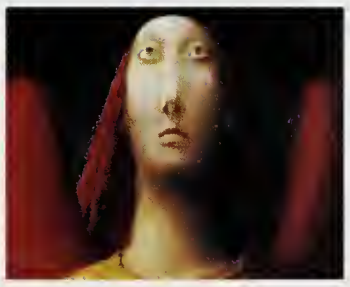
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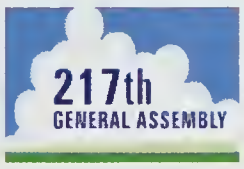
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from the president's desk

Dear Friends and Colleagues,

On October 15 I had the privilege of preaching at the 300th anniversary of the Rehoboth Presbyterian Church on Maryland's Eastern Shore. Founded by Francis Makemie, a Presbyterian from Northern Ireland who came to the colonies in the late seventeenth century to organize small congregations of Presbyterians, Quakers, and other "dissenters" from the Anglican Church, the Rehoboth church is the oldest Presbyterian church in continual use for worship in the nation.



Photo: Jon Roemer

Three hundred years later, the commissioners to the 217th General Assembly met in Birmingham, Alabama, in June as the descendants within the family of Reformed faith of Christians. In their prayerful deliberations and actions, described in this issue of *inSpire*, these Presbyterians were called to carry on the witness of the first Presbyterians on these shores.

As the first theological institution established by the General Assembly of the Presbyterian Church (1812), Princeton Seminary, too, is called to serve the church with the courage and commitment of its founders. We began our 195th academic year this fall with an entering M.Div. class of 132 students, and 28 new international students from fifteen countries in Asia, Africa, Europe, and the Middle East, the largest number of international students to attend PTS in recent years. Professor Gordon Graham, the Henry Luce III Professor of Philosophy and the Arts, gave the convocation address on "The Philosophy of the Seminary." He called us all to remember that the human mind is a glorious gift from God, a gift that must never be taken for granted, but which must be cared for and enjoyed. I invite you to read Dr. Graham's address on our web site, and also to read his article about the relationship of theology and the arts, found in this issue.

As the church's and the Seminary's roots go deep into the soil of this nation's beginnings, so our branches must reach wide, to peoples and churches around the world, to embrace the world with the hope of Christ. This issue of *inSpire* concludes with the moving words of our graduate Paul Haidostian, president of Haigazian University in Beirut, Lebanon, whose institution and nation have endured violence and now a fragile ceasefire. Paul writes: "Amidst the uncertainties of the present and the future, I celebrate our faith in a God who sustains us in everything. This is our belief, our experience, and our hope for the future."

Yours sincerely,

Iain R. Torrance

Iain R. Torrance

Letters

Childhood Connections to the Campus

Recently I received a copy of *inSpire* and have read it with great interest. We used to receive *inSpire* when my husband, Herbert Schroeder ('45B), was living, but when he died in 2003, *inSpire* no longer came. I find it awe-inspiring to read about the present-day seminarians and the other contributors to the magazine.

I have a dedicated interest in the Seminary, as I grew up on campus with my five brothers and sisters. My father, William Park Armstrong, was professor of New Testament from 1901 until his death in 1944, and before him my grandfather, George T. Purves. We lived in 74 Mercer Street (beside Alexander Hall) from 1921 until my father's death in 1944—then the Seminary made available for rent one half of 15 Alexander Street to my mother. She loved that little house and lived there until her death in 1964.

My brother Jim and I considered the Seminary our playground. We watched the students play baseball every afternoon in the area next to the "power house." We knew all the students by name and added new ones each fall as they entered. It was a wonderful place for us as children to have as our backyard! My two older sisters also married Seminary graduates.

My memories of seminary life go back a long way. At one time I corresponded with Mr. William Harris (former librarian for archives and special collections), who liked to collect memories of the Seminary and faculty for his history.

Please continue to send me the magazine. I think *inSpire* is a fine instrument for the Seminary. Thank you for your work on it.

Jane A. Schroeder
Eugene, Oregon

Seeing the Light in Shades of Gray

I'm grateful to Erin Dunigan for her "A Conversion Story" [winter/spring 2006, p. 49] regarding the crisis faced by the Palestinians. It arrived in the mail just in time for my church's monthly session meeting, and I read it word-for-word to the group. I know it did some good.

For those not yet informed, there is a PCUSA Israel-Palestine Mission Network. We communicate online via Yahoo Groups. Here's the link: http://groups.yahoo.com/group/IsraelPalestinNetwork/

The Western New York Presbytery sent an overture to the Birmingham General Assembly regarding "A Week of Prayer and Witness with Christians in The Middle East." This overture urges congregations to select a week between Easter and Pentecost in 2007 to be deliberately in solidarity with our sisters and brothers there.

Even Bethlehem is encircled by the Israeli-built separation wall now. Freedom of movement for the Palestinians is severely restricted. The economic boycott by the United States, the European Union, and Israel is strangling the Palestinian National Authority and the population. Because it is easier for Palestinian Christians to come and go under the Israeli occupation, many have simply departed the region, however they are able. The latest statistic I've seen says that the combined population of Christians (of all "stripes") in the Holy Land is now down to 1.5 percent.

The time for half measures is long past. Let us stand up and be heard, for the sake of these faithful ones who live in the very cradle of Christianity.

Jack Moriarty ('92M)
Ellicottville, New York

I'm only halfway through the [winter/spring] issue of *inSpire* and I am inspired!

If you could pass my appreciation to Erin Dunigan for her witness [End Things, "A Conversion Story"], I'd be most grateful.

I, too, like to see shades of gray, and came out where she did a few years ago when a colleague of mine told me about her experience as a PCUSA young adult volunteer in Palestine. And of course, Gloria Yi's ('02B) impassioned witness about her time there swayed my thinking. It's an important message we MUST keep sharing.

You're continuing to make a real difference for us all.

Carrie Mitchell ('02B)
Pittsford, New York

Please write—we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to: Editor, *inSpire,* Office of Communications/Publications, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803 email: inspire@ptsem.edu.

Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.

Science, Theology, and the Theory of Evolution

Editors' Note:

On September 1, the Office of Communications/Publications sent out its first enewsletter to those alums for whom the Seminary has email addresses. We received this letter in response to a story in the enewsletter about a June Continuing Education event. The event, titled "Bible, Theology, and Intelligent Design," discussed the history of the conflict between the scientific theory of evolution and the theory of intelligent design and was led by PTS professors Wentzel van Huyssteen and Chip Dobbs-Allsopp. The author has a Ph.D. in physics from the University of Pennsylvania.

Peter Slevin's *Washington Post* article "Kansas Education Board First to Back Intelligent Design" [November 9, 2005] compels us to take a hard look at what constitutes science and what does not. The business of science is solely concerned with establishing relationships among observable phenomena. For this, science creates models with which to conceptualize its hypotheses. Science also makes simplifying assumptions that attempt to isolate specific aspects of observable phenomena by using notions such as "frictionless surfaces." Science is at its best when it is quantitative, but is still useful, albeit less precise, when only qualitative.

It is improper to present any theory as "fact" although we repeatedly stake our lives on its theoretical predictions as when we fly from DCA to DIA. The reason we do so is that most theoretical predictions have been verified experimentally (again, the emphasis is on observation). Every theory, including evolution, has its range of application and is subject to the limits of its assumptions. In addition, most, including the theory of evolution, will "evolve" as new information is encountered.

All of this is central to the business of science. What is not of the business of science is speculation concerning relationships that do not encompass observables, including first causes. At the onset of the Renaissance, the boundary between science and theology was completely blurred and both were included in what was then known as "natural philosophy."

Newton, after solving the equations of motion for orbiting bodies, noted perturbations in the orbit of Mercury. Since he had solved only the second and not the third order differential equations, he did not realize that any deviation from a perfect ellipse created its own restoring force. As a result, when asked how the deviations in orbit (a slight oscillation around the perfect ellipse) were corrected, he attributed this unashamedly to "divine providence."

When scientists (or school boards) move beyond observables and the relationships among them, they cease to be doing (or teaching) science. This is at the heart of the problem in Kansas and everywhere that there is a fundamental lack of understanding concerning what constitutes science. If we want to quibble about the details of any theory, including evolution, that is fair game. If we want to introduce unobservable first causes into a discussion of science, we are way out of line.

John R. Powers ('63B)
Alexandria, Virginia

We are pleased that Presbyterian Disaster Assistance and the American Academy of Religion requested to link on their web sites to stories in the winter/spring issue: "Shelter from the Storm," about PTS students' volunteer efforts for hurricane relief, and "Understanding Faith," about PTS faculty in AAR/SBL.



Encounters with Faith and Art

What is the most significant experience you've had of the intersection of faith and art? Briefly describe one particular instance when an experience of the arts changed your view of God or drew you closer to God, or when an encounter with a piece of art enlivened and expanded your faith.

When I was a young man, shortly after World War II I started to study theology and at the same time tried to find something that might give me hope. I came across a wood engraving by the German sculptor Gerhard Marks. It shows Noah in the Ark, surrounded by an endless and fearsome sea, at the moment when Noah reaches out to receive the dove with an olive branch as a sign for something that could not be seen at all, but at the same time is the only thing that gives strength, which is of course hope itself, hope which only the Bible can give. This little wood engraving has accompanied me ever since, wherever I am.
Hans Pfeifer (1955–56b)
Duesseldorf, Germany

I felt deeply touched when I attended an executive committee meeting of the World Alliance of Reformed Churches in Bangalore, India. The meeting was hosted by the Church of South India. There was a team of teenagers who were dressed in rainbow colors and made an excellent presentation. "I am the blue color...the most beautiful color in the world as I am similar to the sky," one said. Another said, "I am red, the most beautiful color, as I am similar to blood...." At the end all the different colors said unanimously, "I am the most beautiful color." It led me to understand and feel how our diversity becomes a blessing from God!
Coutinho M. Moma (Th.M., 2005)
Angola, Africa

I came across an issue of the journal *Parabola* that was devoted to the theme of "prison." On the cover was Vincent van Gogh's *Prisoner's Walk*, which depicts a gloomy scene of several dozen prisoners surrounded by drab high walls, walking in a circle. Everyone is bored and depressed, even the guards. Somehow the image stuck with me such that I then began looking for a print of the painting. When I found the image on the internet I realized that the *Parabola* editors had clipped the scene and had only shown the bottom, with the prisoners and walls. In the original painting, very high up above the prisoners walking in their circle, was a butterfly. To verbalize all that butterfly means and symbolizes would take pages. For me that is the power of art.
Arthur Suggs (M.Div., 1983)
Binghamton, New York

The *sine qua non* of God's presence, and the experience of music as "the language of the soul," happened for me in January 2000 at Carnegie Hall, when my sister Marian Rian Hays was one of four harpists with the National Symphony Orchestra, playing Hector Berlioz's *Symphony Fantastique*. This piece of program music tells the story of an artist with a lively imagination who has poisoned himself with opium in the depths of despair over his hopeless love for an actress (obviously autobiographical of Berlioz's infatuation with Harriet Smithson). Despite this seemingly areligious theme, the power and soaring quality of this music, combined with the technical virtuosity of the musicians, displayed for me music as a spiritual discipline where God speaks to us through music, as Karl Barth so well affirmed in his love of Mozart.
Abigail Rian Evans (M.Div., 1968)
Princeton, New Jersey

We are delighted that more than 120 alums responded to this issue's interactive question about the interplay between faith and the arts. We have printed as many as would fit on the six pages that follow, and the rest will appear on the PTS web site in the online version of *inSpire*.

inSpire interactive

"Sinner, do you love my Jesus?" The simple haunting words of this spiritual filled the cold bare room with a warm feeling of faith and hope. Lulu then sang the next line and all thirty African American women repeated her words. For the next hour the prisoners in this segregated prison in Virginia prayed in song. It was their Sunday night worship meeting. As I sat among them and listened to their voices and looked at their beautiful faces lifted up to God, I prayed for a faith as deep and strong as theirs. They had revealed the encompassing love of God and had enlivened my life calling to service, "I was in prison and you came to me."
Genevieve "Genie" Kozinski Jacobs (M.R.E., 1951)
Carlsbad, California

My experience defies description: I found myself alone in the Sistine Chapel in July 1992, so I simply lay down in the middle of the floor and stared at the ceiling.
Richard L. Cosnotti (M.Div., 1976)
Boston, Massachusetts

The apostle Paul describes a God in whom we "live and move and have our being." For me, he is describing a God who dances and who revels in our "offering our bodies as living sacrifices" in what can be called sacred, liturgical, or praise dance. My call to Liberty Corner Presbyterian Church gave me an opportunity to connect my lifelong love of dance with worship. Through a partnership with member Nancy Quinn Goellner, we have been blessed with the GraceMoves Dance Choir (pictured right), a group of women and teens who love to praise God through dance. Currently the group of twelve dances to contemporary Christian music as well as hymns, and also has danced at local churches.
Anne K. Havrilla (M.Div., 1982)
Basking Ridge, New Jersey

When I served Hamline United Methodist Church in the late 1970s and early 1980s, we had a large entrance through which children passed for the co-op nursery school. A gift helped us purchase a large piece of catalpa wood, carved with mother and child held by a very large hand. It was carved by a navy veteran who had little art experience; he called it an "implosion." One could even see a tear in the mother's eye, created by the wood grain. One noon a child from the nursery school jumped up the two steps on which the carving stood, kissed the mother, and darted out the door to be with family going home. The Spirit continues to communicate through art with children.
Bruce Buller (D.Min., 1986)
Rochester, Minnesota

I live in California but worship regularly at a church in Vernon, forty-three miles above Paris on the Seine. I began "attending" in the 1980s. "Attending" is the precise word, too. My "transport" has been Claude Monet's *L'Eglise de Vernon*. After hundreds of visits I am less interested in Monet's *Vernon* than in sitting inside the church. I walk in, "loaf and invite my soul," sit, doze, and watch the shadows, the cool stones, the high nave, and dark wood. Under the tutelage of Monet and some still, small voice among the pews, I have sat for years "under the shadow of the Almighty."
Marv Hiles (Th.M., 1965)
Healdsburg, California



Photo: Jim Flood

The piece of art is the *Pieta* by Michelangelo.

I first saw it on my honeymoon and wasn't particularly moved. There were several nuns weeping while my wife and I were there and I just didn't get it. It was something we were supposed to see as part of the tour of the Vatican.

Lately, I have been journeying with the desire to connect more with the feminine side of God. My mother died a while ago and one day I was triggered into my grief about that. The image of the *Pieta* came to me and I understood what the nuns were weeping about. It wasn't about the dead Christ, it was about the love of the mother. While I am not Catholic and would have theological issues with the veneration of the blessed virgin, I do see how it is a way Catholics access the sacred feminine.

All of this has shaped the way I view God now, both masculine and feminine. My desire for the love of a mother can be quenched by God as I see God in this way. It is still a spiritual work in process, but it feels like I'm on the right track. My female colleagues at PTS back in the early 1970s knew this way before I did.
Mark R. Laaser (Ph.D., 1974)
Eden Prairie, Minnesota

As a teenager, I visited the rotunda of Knox (Theological College in Toronto) and saw for the first time a marble life-sized statue of Margaret of Wigtownshire, Scotland, a Covenanter martyr. Here was a young girl, my age, tied to a stake because she refused to renounce the faith. Her face, beautifully sculpted in white stone, spoke to me of inner resolution and moved me deeply. The artist captured a wonderful strength that had enabled her to stand against evil and to trust in the promises of her Savior. To think that a girl of my own age was ready to die for her faith touched me deeply. I thought then and there of my own easy life and asked myself how I could be a more faithful witness to Christ's way.
John A. Johnston (Th.M., 1956)
Hamilton, Ontario, Canada

My most significant encounter with the mystic presence of God through the arts came in Paris about ten years ago. One morning while sightseeing my family and I wandered into a residential district and chanced upon an imposing

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church, and, for some reason, walked in. As we crossed the portal, I realized it was St. Clotilde—the parish where the famous French composer César Franck was the organist for many years, in the latter part of the nineteenth century. When I was at Princeton, I studied organ with Carl Weinrich, the university chapel organist for decades. Among the works we studied was the *Second Chorale Prelude* by Franck. I felt grateful simply to have stumbled upon the great church where Franck had played and composed such masterpieces as the three *Chorale Preludes* for organ. But as we sat down for a few moments in a sanctuary seat, I whispered a thought—really a prayer—to my wife's ears. "I only wish that someone were here this afternoon to play some Franck, from the organ up in that balcony." Not two minutes thereafter, an unseen hand up in the gallery did begin to play softly the opening strains of the *Second Chorale Prelude*. My young children were startled to see the tears at the corners of my eyes. "What is going on with Dad?" They could not understand that I had just experienced "the communion of the saints."

Edward F. Duffy (M.Div., 1980)
Fairfield, Connecticut

In the original publication of *Family of Man*, a 1955 photo exhibit by Edward Steichen at the Museum of Modern Art, there is a photo of a young girl at a candle-lit altar. Even at a time when I had lost my awareness of God, the glow on her face struck me as the glow of faith. Seeing that glow was the beginning of striving and seeking to find and notice and accept the good that God intends for us.

Kenneth I. Rothman (M.Div., 1989; Ph.D., 1999)
Trenton, New Jersey

At the Art Institute of Chicago is a ten-foot, pincher-type clothespin standing upright, the flared edges (where one pinches) forming the "legs" of the sculpture (*Clothespin*, by Claes Oldenburg, from the school of "sculpture made with found objects"). On many occasions I passed this sculpture, scratching my head at it. Then one day, my reaction of "that's art!?!" was utterly transformed. I happened to walk by the work one March day just as the late afternoon sunlight was moving across its top. I was transfixed. Suddenly, it was no longer a giant clothespin, but two human beings—standing, embracing, breasts touching, kissing, their midsections bound tightly together by the spring, and their faces illuminated by joy at the discovery of their newfound love. At that instant, the work had ceased to be a clothespin and had become a statement about human emotions, sexuality, and the *imago Dei*.

Cited in his book *Participating in Worship* (Westminster John Knox Press, 1989), p.18.

Craig Douglas Erickson (M.Div., 1973; Th.M., 1974)
Dallas, Texas

While I was at seminary my grandmother died. I felt helpless, sad, and alone. Being a "closet Anglican" even then, I did what came naturally. I locked my door, lit a candle, and listened to *Requiem* by Maurice Duruflé. We had sung the piece in the Seminary choir and I knew it musically. But this time, I really began to pray the words. *"Requiem aeternum dona eis, Domine"* (Grant them eternal rest, O Lord). Those words, prayed through music, gave shape and sense to my grief. Liturgical music has continued to shape my life and move me nearer to God.

John Beddingfield (M.Div., 1991)
New York, New York

You can keep most of those 100 words you are allowing. All I need are these: *Les Miserables*, by Victor Hugo. There's a sermon on every page.

Kirk Morledge (M.Div., 1984)
Middleton, Wisconsin

The most powerful intersection of faith and arts I've experienced was watching the great Marcel Marceau perform live *The Maskmaker*, where he became a maskmaker sitting down enjoying his trade. He would carve a mask, and then try it on. Marcel's face would instantly be transformed into different dramatic masks: ferocious, depressed, surprised, and so on. The last one he tried on was a laughing mask, and when he put it on, he laughed—silently, of course. The problem became that he couldn't get the mask off. The other difficulty was that because it was a laughing mask, all he could do was laugh about it. Finally, he gave up, which he enacted by sitting and slumping.

But then after a long dramatic pause, he stood up, pulled the mask off, and stretched out his arms as if on a cross. His face, in a gradual transformation, slowly changed from laughter to one of pure agony. Then as an intense light from above shone on his face, his face again changed from one of agony to one of tortured but glorious rapture.

I was deeply moved by Marceau's profound interpretation. The path of the cross unmasks us all, revealing our truest nature. It affected my view of the atonement in a way no systematic theology ever had.

Monica McDowell Elvig (M.Div., 1994)
Seattle, Washington

I think immediately of a very early painting by Vincent van Gogh. I saw it on exhibit in the Philadelphia Museum of Art while I was still a student at Princeton Seminary, now more than fifty years ago. I purchased a print and carried it around for many years, and it may still be buried somewhere among my papers.

The painting is titled simply *Still Life with Bible*, which features two books. One is a large Bible, lying open. The second is a cheap paperback volume, closed and lying atop the open Bible. The lines on the pages of the Bible are not legible. Visible at the top of the page, however, is the name of the book, in French, *Isaie*; and partway down one column is the Roman numeral "LIII." The paperback book is also identified. In letters that look handprinted, the title is clearly legible: *Le Joie d' Vivre*.

It is a beautiful still-life painting for the book-lover, actually rather conventional until its written message is noticed. It reveals a fundamental tension in the artist's life, and certainly in mine. The joy of life is juxtaposed with, and in unresolved tension with, the image of the Suffering Servant.

Charles House (M.Div., 1955)
Park Rapids, Minnesota

I've seen the *Mona Lisa* in the Louvre and the *Return of the Prodigal Son* by Rembrandt in The Hermitage. I saw the original production of *Long Day's Journey Into Night* on Broadway. I've wandered through the *The Cycle of Life* statues of Vigeland Park in Oslo and seen *The Magic Flute* in the old Metropolitan Opera House. All left indelible marks on my soul. But the piece of art that moved me most was a small wooden carving of Jesus praying in Gethsemane, done by an unknown artist in the hill country of Haiti. The seminary choirmate who

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purchased it and I contemplated it for hours, speechless, and its image has stayed with me my whole ministry. Nothing ever brought me closer to the meaning of the death and resurrection of Christ than that did. I doubt anything ever could.
George L. Miller (M.Div., 1960)
Montrose, Colorado

I continue to find encouragement and wisdom in the often raw lyrics of Bono and U2. In high school, songs like "I Still Haven't Found What I'm Looking For" and "Bad" told me the story of hope, of God who remained incarnate amid the pain and frustration in our world. I took a significant step toward reconciling my "church life" with my "real life" when my youth pastor (also a PTS alum) told me he also resonated with that music. Even now, Bono's pleas for justice continue to inspire my own efforts to speak truth.
Jake Marvel (M.Div., 2001)
Clifton Park, New York

One of the most powerful contemporary Christian sculptures I've seen is in the public audience room of the Vatican. At first glance it appears to be tongues of flame dancing upward, but closer inspection reveals that the contorted flames are not fire at all, but skeleton bodies rising up to join in the resurrection dance. Like the dry bones of Ezekiel's vision, these bones rise up to be embraced by new life. When I encounter the darkness of human pain and suffering, the image of this sculpture reminds me of God's power to restore broken lives to wholeness.
Ann Lewis (M.Div., 1984; Th.M., 1987)
Snohomish, Washington

My wife and I grew up in a setting where dance was beyond the fringes of Christian activity. Then, our youngest daughter became involved in ballet. She toured with Ballet Magnificat of Jackson, Mississippi, for two years and then got a degree in theology and dance choreography, graduating from Hope College in Holland, Michigan. She has founded a school of dance with a Christian focus in that city, Turning Pointe School of Dance. My wife and I have found that ballet has an ability to express profound religious concepts and helps the feeling of the heart understand and express the thoughts of the mind. Christian faith is something that can be communicated by various senses; at an earlier time the Christian community often assumed that the spoken word was the only way to express our faith. Music, drama, dance, and visual arts can play an important role.
Paul Bremer (Ph.D., 1974)
Grand Rapids, Michigan

As an undergraduate beginning to hear the call at a university with no religion department, when I found an evening college course exploring faith through literature, I signed up. The professor, Ralph Harper, had a Harvard Ph.D. in philosophy, but chose to serve as pastor and head of a small school. Best book on the syllabus: Georges Bernanos's *Diary of a Country Priest.* I read it straight through. Bernanos moved me toward the pastorate and PTS instead of a university divinity school. Later, in the parish, I understood more the power of humility and the blessing of colleagues.
Christian Iosso (M.Div., 1979)
Louisville, Kentucky

It's my own shortsightedness to see a recent member of the congregation as only an autistic child of seventeen years of age. Though that is what I saw with my own set of spectacles, God the Optometrist quickly revealed to me that my vision was blurred. Because it is sometimes challenging to communicate with Leland verbally, I failed to see God's amazing creativity living in him, an artist made by the Artist. Leland has reminded me that every so often, I need to make an appointment with the Optometrist so that I can align my vision to God's. Leland has been such a bright and wonderful member of our congregation, praise God! Visit http://lelandlee.com/ to see Leland's artwork.
Peter Chen (M.Div., 2006)
Taipei, Taiwan

At the last church I served, in Wheaton, Illinois, a sacred arts festival was started (well before my arrival) and rapidly grew into the largest juried exhibit of sacred art in the country. The exhibit became so large, in fact, that my former church at one point had to take on a partner—which turned out to be the Billy Graham Center (BGC) on the campus of Wheaton College. Their exhibit space was wonderful, and in a few years the Sacred Arts Festival grew into the BGC's largest annual exhibit. The actual distance between the First Presbyterian Church and Wheaton College is only a few city blocks, but the theological and cultural distance was another matter altogether. For years the church and college acted as though the other institution did not exist. I think it's fair to say that art—in this case, sacred art—did more than any conversation or ecumenical dialogue ever could have done to bring our two institutions together. In art, we found a common ground, from which friendship and cooperation could grow.
Douglas J. Brouwer (M.Div., 1979; D.Min., 1986)
Ann Arbor, Michigan

I serve a tiny church in rural upstate New York, where "arts" in the course of worship has, in my tenure of three years, usually consisted of nothing much more than a 1964 Gibson arch-top electric played with exquisite mediocrity by the pastor, but which has led us all into some exciting places. Our most recent foray was into African American spirituals, this time with "Glory, Glory Hallelujah" in the *New Century* hymnal (#2 in fact). Our average age is seventy years old. There isn't an African American within several miles. And our rendition is anything but authentic. But we have had a wonderful time blowing out of the staid confines of Congregational tradition, catching a spirit that seems to vibrate somewhere between the notes, and—most tellingly—ending the song still hungry for more. More of what? Hmmm...I guess I'd call it Spirit. Something alive, pulsating, fresh, and delicious. The drawback is that everything else in worship pales by contrast...which can make for a whale of a homiletic challenge for one of only modest gifts in that area! If it were up to me...and perhaps many others...we'd sing all morning long! Imagine that!!
Tim (Thomas) Hamlin (M.Div., 1985)
Canandaigua, New York

In the late 1970s at the PTS summer institute, I heard Dr. Ted Gill give a lecture titled "Faith Is Like Painting a Picture." He pointed out that when you look at paintings you don't say, "That painter is right and the other painter is wrong." So it is with people's faith: you can't judge another's faith as wrong, just because it does not agree

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with your own. Dr. Gill had four paintings of Christ projected onto a screen to illustrate his point. He said, "No one can say that one is right and the other three are wrong." Recently I received from Theo Gill and his sister (the son and daughter of Dr. Gill) permission to use the title and idea in a manuscript of sermons titled "Pulpit Pot-Pourrie."
James R.Carroll (Th.M., 1942)
Lubbock, Texas

When I first heard about the church's tradition, I was mortified. A live model on a cross in the sanctuary on Good Friday? It sounded...well...the only applicable word is *gross*.

But on a dreary evening in 1986, I watched as area artists (and my two small children) painted their impressions of the Crucifixion as sacred music played. Ink bled across canvas...and the wounded, sacred head appeared. Dark water ran from the pierced side...tears stained my cheeks. I have never been so moved. And that painting still convicts me every day from the wall of my study.
Arthur F. Fogartie (M.Div., 1978)
Bentonville, Arkansas

This is about a work titled *Communion*, by contemporary realist painter Robert C. Jackson. White bread and grape soda were staples around the kitchen table of my preadolescent years. It was quite common on a Saturday afternoon to find these two side-by-side ready to be consumed. And here they are set before me again. But it's a little bit different this time around. They are set before me as "communion." That which is common has now been declared sacred. The line is blurred and yet comes into focus. After being presented this meal I can no longer look at them in the same way. They are different, set apart. They remain common and yet extraordinary. And so it is and so am I. That is what *Communion* reminds me of. To view the art, go to www.robertcjackson.com.
Tony Sundermeier (M.Div., 2003)
West Chester, Pennsylvania

I recently learned that Ted Neely will perform in a farewell tour in our area. He's the 1970s rock singer who played the movie role of Jesus in the Chris Rice/Andrew Lloyd Webber rock opera *Jesus Christ Superstar*. By far, this has been the most influential piece of "religious" art in my faith development. Although it is not a Christian production and is considered by some to be blasphemy, I have found the lyrics and scenes of this musical drama of the Passion of our Lord to be thought-provoking, risk-taking, largely faithful to the biblical text, and moving to the human soul wherever one might be spiritually. I was once privileged to sing a role in a community theater production, and still find the music rising to the surface when trying to understand or convey the sense of a biblical text. I will definitely be in the audience when the show rolls into our area, and highly recommend it to others!
Steve Fritz (M.Div., 1989)
Columbia, Pennsylvania

When my wife and I visited The Hermitage in St. Petersburg, Russia, we went early to stand before Rembrandt's *The Prodigal Son*. We had read Henri Nouwen's experiences of going early (before the crowds moved in) to gaze at this depiction of an amazing human encounter. He reminded us to look carefully at the father's hands. The right hand is distinctly that of a woman, the left hand of a man. I can never again think only of a masculine God.
John H. Sinclair (B.D., 1947; Th.M., 1953)
Roseville, Minnesota



After serving in the navy in the South Pacific during WWII, I returned to Princeton to do graduate work in music. A few years later I became chairman of the Music Department at Vassar College. On one occasion I was directing a performance of Handel's *Messiah*. As the choir was singing, "All we like sheep have gone astray, we have turned every one to his own way," followed by, "And the Lord hath laid on Him the iniquity of us all," the message of those words suddenly made a profound impact on me. I believe that moment was the beginning of the road that led me to Princeton Seminary.
Henry Morgan (B.D., 1956)
Charlottesville, Virginia

Early in my first pastorate, in an early 1960s edition of *Presbyterian Life* there appeared on the cover a copy of a Sadao Watanabe painting of Jesus washing the disciple Peter's feet. It captured my imagination and touched my heart. Less that a decade later on a missionary journey to Japan I met and spoke with the artist. I learned that Watanabe was introduced to the biblical art that missionaries brought to Japan in the early years of the twentieth century. It was very Western, according to him. "The art which the missionaries brought was very pretty and sentimental but was not strong enough to carry the vitality of the messages that it sought to portray; it was an art for Westerners and did not speak with sensitivity to my own people," he said.

Watanabe began to proclaim through the pictures he did for the Sunday school of his church the significant acts of God for the care and salvation of his human family. Using the appropriate ancient craft technique, he created stencil paintings of biblical texts. The innumerable prints that Sadao Watanabe created are the expressions of a very sensitive man, who, immersed in deep religious feeling and the artistic modes of his native Japan, became a famous national and international artist and a profoundly passionate evangelist, proclaiming through his works the good news that is ours in Christ Jesus.
Donald R. Purkey (B.D., 1961)
Portland, Oregon

On Good Friday in 1969, my wife and I were privileged to attend a performance of J.S. Bach's *St. Matthew Passion* in the Royal Festival Hall in London. That "performance" actually became a service of worship. It was obvious from the beginning that nearly all in that vast hall were devout believers and many were trained musicians. Sensing that this was no ordinary audience, the conductor invited everyone to join in those marvelous chorales, and the emotional participation was glorious! Not a few shed tears as that intensely moving music took Jesus from Garden of Gethsemane to Calvary. Afterward, thousands left in almost

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total silence, not wanting to break the spiritual spell. It was indeed a blessed time when faith and arts enhanced each other. *Soli Deo Gloria*!
James Aydelotte (B.D., 1960)
Black Mountain, North Carolina

As a drummer, the goal for every performance is to find that place of near-perfect rhythmic synchronicity with the rest of the band called "the pocket." I was the drummer for the gospel choir during college, where one evening we were the hosts for a gospel extravaganza with about ten other choirs. Through numerous obstacles before and during the event, when we finally sat down to play, the Spirit of God met us and gave us the gift of "the pocket" in a truly sublime fusion of spirit, music, and togetherness. It was simply the best we ever sounded and felt as musicians together. This became the formative moment that changed me as a musician, and what I still long for when I play today.
Andrew Tatusko (M.Div., 1999; Th.M., 2000)
Duncansville, Pennsylvania

I have experienced the intersection of art and faith physiologically, psychologically, emotionally, and spiritually through playing harp. I was literally run over by the city bus while riding my bicycle in Key West on November 18, 2003, and then lost my husband and soul mate of twenty-six years, Maurice Gerard Blaise (M.Div., 1978) on May 10, 2004. The "vibrational medicine" of the harp literally saved me on all levels. Music in my opinion is a direct spiritual pipeline to the other side. I have experienced it! Presently, I am beginning a Palliative Care/Hospice Chaplaincy Fellowship at the VA Hospital in Portland, Oregon. I am integrating playing therapeutic harp with chaplaincy and am a harp student with the International Harp Therapy Program.
Ellen Gooding Blaise (M. Div., 1978)
Portland, Oregon

Part of the celebrations of Easter in many churches around the world is listening to choirs as they sing Handel's *Messiah*. The "Halleluiah Chorus" is to most people the climax. People often stand up as it is being sung. But what touches my heart most is what comes after the "Hallelujah Chorus." I feel the awe, deep reverence, the unfathomable love and grace of God when I listen to the words "Worthy is the lamb...!!" This leads me to "worship in reverence and praise!" I feel like being taken up with all of those singing his praises.
Abd-el-Masih Istafanous (Ph.D., 1963)
Cairo, Egypt

I will never forget the power of seeing *Les Miserables* on stage. I thought I was simply going to a wonderful new musical production and walked out having been met by God. With the staging, the costuming, the lighting, and the power of the story itself, I was beyond entertained. But I think it was the music that reached beyond my mind and shook my soul with the lessons of grace. Grace had been an intellectual, even theological concept, and I had experienced it in small, personal ways, but the transforming power of grace was exquisitely illustrated through these characters, this historical sweep, this contest with "the Law." I left the theater profoundly affected. I'd become so unimaginatively patterned to assume the expected sanctuary and liturgy that it took me some time to identify that I had worshiped. Grace upon grace.
Rosalind Ziccardi (M.Div., 1987)
Goldsboro, North Carolina

Sister Mary Corita Kent printed a serigraph in 1964 titled *That They Might Have Life*. The bold red, white, and blue polka-dotted print that reads "ENRICHED BREAD" looks like an enlarged Wonder Bread wrapper. Smaller text includes a quote from Gandhi, which says, "There are so many hungry people that God cannot appear to them except in the form of bread." The powerful connection has stuck in my theological imagination ever since I first saw the print two decades ago.
Margot Starbuck Hausmann (M.Div., 1995)
Durham, North Carolina

This is an excerpt from a longer piece I have written for the Presbyterian Church's journal for worship.

During a particularly difficult season in seminary I found that I could not achieve a sense of centeredness and peace that I had known previously in my morning devotions. Going toward God, as Barth puts it, or even responding to God, in Peterson's paradigm, was getting more and more difficult. Sitting still was just not possible with the level of discontent and pain I was feeling at the time. Following the daily office was becoming dry. I was with Ezekiel in the valley of dry bones. A wise friend asked how else I might pray and take the fullness of these feelings to God, and the answer that came to me was really more an organic flash of sight and sound. I found that what I really needed was to break glass. I was feeling shattered and angry and somehow I wanted to come before God with all of the intensity of those feelings. Thankfully, this neither shocked nor deterred my friend, who understood that sometimes prayer is so powerful that it cannot be contained in words, much less held in a posture of quiet contemplation. We conspired together to create a wall of both lament and thanksgiving. Even though I had the urge to break glass, I still wanted it to be relatively safe. I had no intention of harming anyone or doing true damage. I just couldn't sit quietly any longer, and I trusted God to be big enough to receive and bless all of that reality. So my friend and I found an abandoned bridge abutment and began projectile painting. We filled small jars with paint and tossed them as hard as we could against the wall as we shouted our prayers. We were taking all of our energy and disappointment forward to God in physical, visual, larger-than-life prayer. The image we created was thrilling. In between the explosions of color we painted words of thanksgiving: Faith, Hope, Peace, Grace. It was holy. I was hooked. Art-making was to become my language for reaching out to God and for listening for the wisdom of the Spirit beneath the clambering of all the other voices. I knew that prayer for me had to be three-dimensional. Prayer must be visual and kinesthetic in addition to verbal.
Liz Barrington Forney (M.Div., 1987)
Decatur, Georgia



Photo: Liz Barrington Forney

on&off Campus

From Slave to School President

African American pastor and educator George Clayton Shaw and the school he founded were honored with a historic marker in downtown Oxford, North Carolina, in July. Born in 1863 to slaves in Louisburg, North Carolina, and inspired by missionaries from the Board of Missions for Freedom of the Presbyterian Church, Shaw attended PTS in 1886–1887, and then earned his M.Div. from Auburn Theological Seminary.

In 1889, Shaw returned to North Carolina to found Timothy Darling Presbyterian Church, named after a beloved Auburn professor, and the Mary Potter School, named after a New York donor. The school, which Shaw served as president, taught reading, writing, and religion to students of ages five to forty-five, and by 1898 several students had matriculated to Lincoln University in Chester, Pennsylvania, Shaw's undergraduate alma mater. By the 1920s, there were more than 400 students at the school, with teachers from Virginia Union, Lincoln University, and the University of Pennsylvania teaching geometry, literature, Latin, Greek, and the Bible.

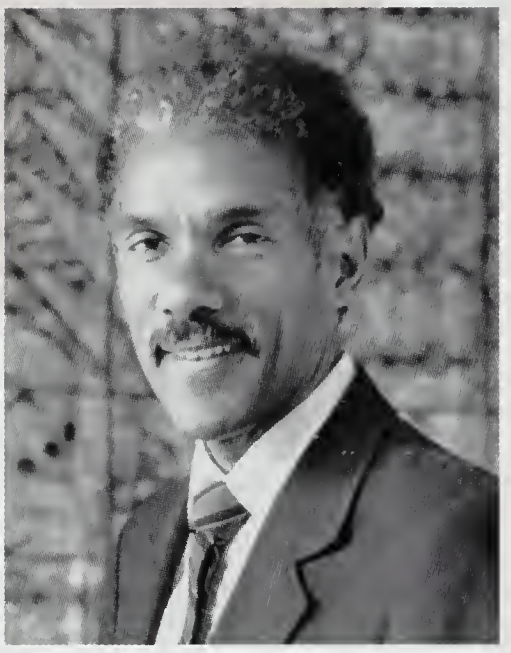
Until 1939, three years after Shaw's death, the school was the only high school for African Americans in the county. In 1970, in the wake of desegregation, it became an integrated public middle school, as it is today.



Photo: C. Nolan Huizenga

Marilyn McCord Adams, who received two Th.M. degrees from PTS (1983 and 1984), was honored at the May alumni/ae reunion as the Seminary's 2006 Distinguished Alumna. Adams, the Regius Professor of Divinity at Oxford University, was recognized for her dedication as a scholar and philosopher of religion, and her service as a priest in the Episcopal Church and a canon of Christ Church, Oxford. Adams gave the Warfield Lectures at Princeton Seminary in 2005.

Telling the Stories of Race and Religion



The early experience of a priest passing him by at the communion rail to serve the Host to white parishioners seared the knowledge of being "the other" into Albert Raboteau's seven-year-old mind. "I stumbled back to the pew dazed and ashamed," he told PTS alums gathered to hear him lecture at the May alumni/ae reunion. "When I went to Mass forty years later I couldn't bring myself to take communion. I went out into the street and cried."

He also told of his delight in offering his baby bottle to his next-door neighbor's (Mr. Frank's) cow in a pasture in Bay St. Louis, Mississippi, while his sister's dog Sappo and the cow both laughed.

Such childhood memories helped Raboteau, now a specialist in American religious history on the faculty of Princeton University and the Rian Lecturer at the PTS reunion, form his sense of identity and distinguish between what he called the Christianity of the church and the religion of Jesus.

In three lectures titled "Memory, Mourning, and Healing," he discussed racial identity in America, and the racial trauma that results from memory. "Groups, like persons, have memories," he said. Because stories from those at the racial margins are not fully integrated into the culture, "there is a need for memory and mourning." Religion, he believes, has contributed both to racial suffering and to its healing.

A faithful yet probing Christian, Raboteau was raised a Catholic and in adulthood became Eastern Orthodox. He believes that "the worth of a human soul cannot be told. God has made as one all the nations of the world; for African Americans, it is important to know that the image of God has been carved in ebony."

Raboteau highlighted African American biography as one way of telling the stories of memory and mourning in the Black community. He traced memories of that community through the writings of Frederick Douglas, W.E.B. DuBois, and James Baldwin. "As a child, Douglas remembered both the singing of the slaves, and the screaming of his aunt when she was being beaten," Raboteau told his hearers. "Douglas insisted on the presence of these memories. He was taught to read by poor white children, and his literacy enabled him to fashion freedom out of slavery."

DuBois, Raboteau said, wrote in his collection of essays *The Souls of Black Folk* about "the veil"—the color line separating Blacks and whites. "He wanted it to be possible for a man to be both a Black and an American."

When the Civil Rights Movement dawned in the 1960s, Baldwin thought "it was time to rip the veil apart" and for "whites to accept the Blackness in themselves, and vice versa." In *Go Tell It on the Mountain*, which Raboteau considers Baldwin's best novel, the "wretched of the earth become the chosen of God, and suffering is redemptive."

Raboteau has told these stories to his classes at the university. One of his students was Audrey Thompson, a student in Princeton Seminary's Ph.D. program. At the end of the semester, when the class had read, listened to, and told the stories of those who had suffered, and of those at whose hands they suffered, Thompson offered a comment that moved Raboteau enough to share it with the alumni/ae gathered in Stuart Hall in May.

"She said something like 'We have been breaking open the bread of the text and offering each other communion.' She enabled all of us to catch a glimpse of the transformative power of memory and mourning."

One senses that at this communion rail, Raboteau received the presence of God.

To order audiotapes of Raboteau's lectures, contact media@ptsem.edu.

—by Barbara A. Chaapel

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Pictured left to right: Algernon Williams (a Ph.D. student at Bethune Cookman College), Christopher Jones, and Cleve Tinsley IV

PTS Students Study at Oxford in Theology Summer Program

This past summer, two M.Div. seniors, Christopher M. Jones and Cleve V. Tinsley IV, were elected to participate in the Oxford University Summer Programme in Theology at Christ Church College in Oxford, England, based on the recommendation of their professors. The annual program offers high-level theology courses to an international audience. This year's theme was religion and society. The courses looked at some of the ways in which society affects one's religious beliefs and practices, offering seminars on a broad range of topics, including money and wealth, evolution, violence, biblical interpretation, and a broad range of moral issues.

Both students hope to continue the work begun at Oxford with independent thesis work at PTS this fall. As for their experience this summer, Jones says, "Studies at Oxford have solidified for me an apparent role of the Black preacher in the U.S. That is to say, the Black preacher's role—usually as one of a master rhetorician—is most profoundly expressed within the Black urban church as it seeks to understand its local self within the context of a fragmented global economy." Tinsley believes his studies will help him "think about understandings of what it means to be good, human, and modern, while also self-identifying as a Christian of African descent in America."

According to program administrators, Jones and Tinsley are the first African American PTS M.Div. students to study in the highly regarded program.

New Trustees Elected

The Board of Trustees elected two new members at its May meeting. They are **Craig A. Huff** of New York, New York, and **Max E. Reddick** of Knoxville, Tennessee.

Huff is president of Reservoir Capital Group, a privately held investment firm in New York City. He serves on the board of directors of PXRE Group Ltd., Talbot Ltd., Aspen Aerogels, Sithe Global Power, and Contour Global. He is a member of Brick Presbyterian Church in New York City, where he is a deacon.

Reddick, pastor of Fountain City Presbyterian Church in Knoxville, is the new alumni/ae trustee. A 1993 graduate of the Seminary, he has served as pastor of the First Presbyterian Church of Harriman, Tennessee, and associate pastor of Highland Park Presbyterian Church of Dallas, Texas. He is past president of the Princeton Alumni/ae Association Executive Council. He will serve on the board for a three-year term.

Faculty Publications

Diogenes Allen has written *Traces of God: 25th Anniversary Edition* (Seabury Books, forthcoming fall 2006).

Bernhard Anderson has written *Unfolding Drama of the Bible* (Fortress Press, forthcoming fall 2006).

James Charlesworth, **J.J.M. Roberts**, **Dennis Olson**, and **Donald Juel** (now deceased) contributed chapters to the three-volume edition of *The Bible and the Dead Sea Scrolls* (Baylor Press, July 2006). Charlesworth was also the editor of the series.

Robert Dykstra, **Beverly Roberts Gaventa**, and **Patrick Miller** have contributed essays to *Frequently Asked Questions about Sexuality, the Bible, and the Church* (Covenant Network of Presbyterians, May 2006).

Deborah van Deusen Hunsinger has written *Pray Without Ceasing: Revitalizing Pastoral Care* (Wm. B. Eerdmans Publishing Company, August 2006).

W. Stacy Johnson has written *A Time to Embrace: Same-Gender Relationships in Religion, Law, and Politics* (Wm. B. Eerdmans Publishing Company, fall 2006).

Bruce L. McCormack has contributed to *Justification in Perspective: Historical Developments and Contemporary Challenges* (Baker Academic, fall 2006).

Eighty Black Alums Gather on Campus in August

Early August brought alums from Michigan, Ohio, Nova Scotia, New York, Pennsylvania, New Jersey, Maryland, Louisiana, Texas, Massachusetts, Georgia, and North Carolina to the PTS campus to gather and reconnect at the 2006 Black Alumni/ae Reunion.

The reunion kicked off with an alumni/ae banquet followed by "Go Preach—A Tribute to Dr. Brian Blount," an extemporaneous preaching event honoring the exegetical excellence inspired by Blount, PTS's Richard J. Dearborn Professor of New Testament Interpretation.

Blount received a Distinguished Alum Award for Academic Life and Scholarship, presented to him by Raquel St. Clair (Class of 1995 and 2005), executive minister of St. James African Methodist Episcopal Church in Newark, New Jersey. "It was a humbling experience to be remembered so generously by the African American alums," said Blount. "It makes a great difference to know that one's work is appreciated and that it has meaning for those who move through the Seminary and move out into the work of the church. I offer a warm and heartfelt 'thank you' to all those who participated in the bestowal of this great honor."

The two-day reunion included workshops titled "Teaching the Tough Texts," "Straight Street: Strategies for Transition," "The Ministry of Alabaster: Self-Care for the Caregiver," and "Not the Pastor! Thriving in Associate Ministry," as well as "Heart to Heart," a candid discussion about ministry facilitated by St. Clair and Toby Sanders, PTS Class of 2003.

Richard Farmer (Class of 1980) gave the keynote address. He filled in for the original speaker, Renita Weems (Class of 1983 and 1989), who was unavoidably detained in Atlanta, where she is on the faculty of Spelman College. Weems, in absentia, also received a Distinguished Alum Award for Academic Life and Scholarship.

Conference planner and alumna Wynnetta Wimberley (Class of 2001 and 2002) considered the reunion "extremely successful. The alums were happy to have the opportunity to reconnect with the Seminary and each other. The workshops were what people needed. The Seminary Relations Department was very cooperative in seeing that the event was a success," she said.

Future plans include creating a formal council to ensure that "our needs are being met as Black alums," said Wimberley, "and that the classes coming in have adequate mentoring in preparation for ministry, doctoral programs, and job opportunities. We need to make sure that our history is not lost at the Seminary, and we believe that President Torrance will make sure that will not happen."

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Photo: Craig Timmons

Standing Together: PTS Supports Unity

On April 17, 125 PTS students, faculty, and administrators, including President Torrance, stood side-by-side on the steps of Miller Chapel in response to emails and a few signs inviting them to "put their faces" behind the following statement: "Being aware of many issues that could divide the PCUSA, we stand here representing different viewpoints on these issues, but we desire to reflect the unity of Christ and to serve in ministry together."

Student photographer Becky White Newgren organized the photo shoot as a statement to the General Assembly of the Presbyterian Church (USA) that met in June (the photograph was displayed at the Assembly and posted on former moderator Rick Ufford-Chase's web site). "We are often given the opportunity to disagree over theology and politics," she said, "but that day on the steps of the chapel, people who are on polar opposite sides of many debates came together in a spirit of humility and gratitude, in the Spirit of God, to stand for unity in the PCUSA."

PTS Hosts Conference on Karl Barth's Theological Exegesis

The Center for Barth Studies held a three-day conference on Karl Barth (1886–1968) this past May. Titled "'Thy Word Is Truth': Reading Scripture Theologically with Karl Barth," the event attracted more than sixty students, professors, and pastors to the Seminary campus. The conference, cosponsored by the Karl Barth Society of North America, was the first held on the campus since the inaugural conference for the Center for Barth Studies in 1999. It provided a welcome opportunity for readers and scholars of the seminal Reformed theologian to renew old friendships and make new acquaintances while reaffirming the significance of Barth's theology to the twenty-first-century church and academy.



Karl Barth

The conference featured lectures from five Barth scholars. John Webster of the University of Aberdeen delivered the opening talk on "Barth's Lectures on the Gospel of John." These little-discussed lectures from 1925–1926 and 1933, which have been only partially translated into English as *Witness to the Word* (Wm. B. Eerdmans, 1986), provide a window into Barth's exegesis after the 1922 publication of his epochal Romans commentary. A. Katherine Grieb, a New Testament scholar from Virginia Theological Seminary, spoke on "'Living Righteousness': Barth and the Sermon on the Mount." Among other things, she compared Barth's interpretation of the sermon to Dietrich Bonhoeffer's treatment of it in *The Cost of Discipleship*.

On the second day of the conference, Paul Dafydd Jones of the University of Virginia delivered a lecture, based in part on his Harvard University doctoral dissertation, titled "The Heart of the Matter: Karl Barth's Christological Exegesis," and Paul Molnar, professor of systematic theology at St. John's University in Queens, New York, brought Barth into dialogue with several contemporary theologians in "'Thy Word Is Truth': The Role of Faith in Reading Scripture Theologically with Karl Barth." On the final day, George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology at Princeton Seminary, discussed the significance of the phrase "Jesus Christ is the same yesterday and today and for ever" for Barth's theology in a lecture titled "The Same Only Different: Barth's Interpretation of Heb. 13:8."

Conference-goers also heard about the influence of Karl Barth in The Netherlands and South Africa from two international scholars who delivered after-dinner talks. Jan Muis of the University of Utrecht briefly sketched the reception of Karl Barth in The Netherlands, focusing on interpretation by Dutch theologian Oepke Noordmans and his students. D.J. Smit of the Universiteit Stellenbosch recounted several significant episodes in which Barth affected the course of theology in South Africa.

Attendees also had an opportunity for worship and for convivial conversation. And a younger scholars panel provided the chance for three up-and-coming scholars to discuss their perspectives on contemporary Barth scholarship.

"I returned to my church energized by my engagement with Barth," said Jim Edwards, a United Church of Christ pastor from Ohio. "This conference will help me to proclaim the Word of God more effectively."

Audio recordings of the five major lectures are available through the Seminary's Educational Media Department (media@ptsem.edu). The Center for Barth Studies hopes that conferences on Barth's theology will become annual events at PTS. Preparations are already underway for next year's conference on the encounter between American evangelicalism and the theology of Karl Barth, scheduled for June 24–27, 2007. To receive a brochure and registration form, send an email to barth.conference@ptsem.edu.

—by Clifford Anderson, PTS's curator of special collections

on&off Campus

Faculty Accolades

On May 25, 2006, **James Charlesworth** was presented the Pentecost Medal by the Greek Orthodox Patriarch of Jerusalem, his Beatitude Patriarch Theophilus III.

Charlesworth has worked for more than three decades with the Holy Council of St. Catherine's Monastery. In the late 1970s he announced the discovery of more than 3,000 manuscripts in this famous monastery whose present imposing walls date from the sixth century A.D., and which boasts the traditional site of the burning bush and the mountain on which God gave Moses the Ten Commandments.



Charlesworth with His Beatitude Patriarch Theophilus III



Pentecost medal, frontside

Gordon Graham presented a series of half-hour programs on BBC Radio in June titled "God's Craftsmen." The series focused on the interrelationship of art and faith in the work of Christopher Wren, John Donne, Caravaggio, and Johann Sebastian Bach, using readings and music, as well as interviews with experts in architecture, poetry, art, and music.

Darrell Guder was interviewed in the June 10, 2006, issue of *Kristeligt Dagblad*, a national daily newspaper in Denmark. The newspaper is an independent daily that takes a broadly Christian approach. Guder attended and gave two lectures at the Second National Conference on Mission conducted by the Church of Denmark in Nyborg Strand.

Cleo LaRue led the worship service at the preinaugural activities for the May inauguration and installation of William J. Carl III as president and professor of homiletics at Pittsburgh Theological Seminary.

Sang Lee received an honorary Doctor of Theology degree from the Presbyterian College and Theological Seminary (PCTS) on May 9 in Seoul, Korea. Dr. Joong-Eun Kim, president of PCTS, conferred the degree.



Dr. Lee (left) and President Joong-Eun Kim

Elsie McKee was the guest of honor at the Princeton Area Youth Riverblindness Concert benefiting United Front Against Riverblindness (UFAR), hosted by Nassau Presbyterian Church in June. UFAR was founded by Dr. Daniel Shungu, a retired Merck microbiologist and naturalized U.S. citizen, and a native of the Democratic Republic of Congo, to implement a riverblindness medication program in the 3,000 remote villages of the Kasongo region.



Photo: Daniel Ujifusa

Elsie McKee (second from left) is pictured with musicians Joe Thel (left), concert founder and pianist Stephanie Chapin, and Carl T. West.

McKee was born and raised at Luebo, in the Kasai province of the Democratic Republic of Congo. UFAR is under a parent committee of the World Health Organization that coordinates the fight against riverblindness, and McKee is a UFAR board member.

In March, **Daniel Migliore** joined Austin Presbyterian Theological Seminary for their spring 2006 President's Colloquium to discuss the Trinity. He addressed the General Assembly Council's report "The Trinity: God's Love Overflowing," which was received by the General Assembly in June.

PTS News&Views



News & Views: Enewsletter Goes Live

On September 1, PTS sent out its first enewsletter to alumni/ae and friends for whom the Seminary has email addresses. The enewsletter keeps readers in the loop about PTS graduates in the news, events on campus, and alumni/ae events and information. To register to receive the enewsletter and to sign up to access restricted portions of the alumni/ae web site, contact Sharon Murphy or Teri Betros in the Seminary Relations Department via email at sharon.murphy@ptsem.edu or teri.betros@ptsem.edu. And let us know what you think!

on&off Campus



Thompson Lecturer Segovia Interprets Gospel of John

Dr. Fernando F. Segovia, Oberlin Alumni Professor of New Testament and Early Christianity at Vanderbilt University Divinity School, gave The Reverend Alexander Thompson Memorial Lecture in April. A native of Cuba, Segovia is the author of *Postcolonial Biblical Criticism: Interdisciplinary Intersections*, coedited with Stephen Moore, and *The Unfinished Dream: Theological Reflections on America from the Margins*, coedited with Eleazar Fernandez.

Segovia's lecture was titled "Postcolonial Biblical Criticism and the Gospel of John." "Postcolonial criticism problematizes the unequal relationship of power at the level of geopolitics," said Segovia. "The Gospel text has strong geopolitical preoccupations. It seeks to wield power in both the political and religious spheres. It invalidates and displaces all existing institutions and authorities, norms and values, goals and ideals, while promoting alternative institutions and authorities, norms and values, goals and ideals."

Segovia argued that postcolonial criticism must include a commitment to social change. "Postcolonial criticism shouldn't stop with analysis of ancient texts, but also include analysis of interpreters and interpretations of texts. It also shouldn't stop with exposition, but go on to engagement, pursuing a critical dialogue with all such constructions," he said.

Segovia's lecture is available for purchase on audiotape. For more information, contact media@ptsem.edu.

Timothy Scholars Program Inaugurated at PTS

In May the Foundation for Evangelism (FFE), an affiliate of the United Methodist Church's General Board of Discipleship, approved the inauguration of the Timothy Scholars Program at PTS. This program, part of the foundation's effort to assist seminaries in making education for youth and young adult ministry more widely available to church leaders, is a scholarship initiative to support future seminary teachers in Christian higher education. PTS was chosen because it is the home of the Institute for Youth Ministry. The foundation designated Kenda Creasy Dean, associate professor of youth, church, and culture, and director of the Tennent School of Christian Education and a United Methodist minister, to serve as program mentor.

"We are very pleased with Princeton Seminary's effectiveness in developing leadership for youth and campus ministry across the church, and we are delighted with the acceptance and support of the program shown by the president [Iain Torrance] and the dean [Darrell Guder]," said Paul Ervin, FFE's executive director and CEO.

Those chosen as Timothy Scholars are women and men whose doctoral education focuses on ministry with young people, understood in the context of practical or missional theology. The scholarships will provide five years of funding for two Ph.D. students each year for the next ten years. The 2006 Timothy Scholars are the Reverend Drew Dyson, a United Methodist pastor, and Jason B. Santos, PTS Class of 2006, and a member of the Presbyterian Church (USA). They began their degrees in practical theology in September in the Seminary's School of Christian Education.

For more information about the Timothy Scholars Program, contact the Seminary's Tennent School of Christian Education at 609.497.7910, or the Foundation for Evangelism through their web site at www.evangelize.org.

Longtime Peace Activist Gives Annual Dr. Martin Luther King Jr. Lecture—"The Converging Martyrdom of Malcolm and Martin"

James W. Douglass, a Roman Catholic theologian, author, and longtime peace activist, gave PTS's annual Dr. Martin Luther King Jr. Lecture, titled "The Converging Martyrdom of Malcolm and Martin" in March. For the past ten years, Douglass has been researching and writing on the assassinations of Martin Luther King Jr., Malcolm X, and John and Robert Kennedy.

His lecture described the evidence he heard in the 1999 Memphis, Tennessee, trial of Dr. Martin Luther King Jr.'s murderers, which he was the only writer to attend from beginning to end. He also reported in detail on the first trial for the assassination of Martin Luther King Jr.

"Both [Malcolm and Martin] were executed by what King described as the greatest purveyor of violence in the world today, my own government," said Douglass. "Malcolm and Martin each in his own unique way challenged that [U.S. government] system to be true to its democratic origins, as did John F. Kennedy and his brother Robert. The four of them offered a witness to a process of justice, peace, and nuclear disarmament through which the people of this country could achieve a truly democratic government.... We are talking about the reality of Allah, God, that is the center of the prophets' willingness to confront the system with their whole lives in an effort to change it for the sake of life itself," he said.

"Just as Malcolm X took the holy Koran seriously," he said, "Dr. Martin Luther King took the holy Bible seriously. For King, the prophets and Jesus made it imperative that we turn as a people toward justice and peace or we would be destroyed: nonviolence or nonexistence."

The Seminary faculty established the annual King Lecture as a way of honoring the man who, according to PTS professor Peter Paris, "ranks among the greatest American leaders in both church and state because he combined religious, social, and political resources in pursuit of racial justice and the moral enhancement of the common life." Previous lecturers have included James H. Cone, Katie Geneva Cannon, and Michael Dyson.

Douglass's lecture is available for purchase on audiotape. For more information, contact media@ptsem.edu.

on&off Campus

A Palette of Peace: He Qi's Artistic Vision


Photo: C. Nolan Huizenga

"I like to use my art to carry peaceful messages," says He Qi, arguably China's most sought-after contemporary Christian artist. He visited PTS in April to display his paintings in the Erdman Gallery and to give a slide-illustrated talk to the seventy-five people gathered from the Seminary and the community to learn of his spiritual and artistic journey.

He Qi grew up during the Cultural Revolution in China, which he remembers as "a time of struggle and suffering" when all the universities and churches were closed. His family moved to the countryside, where He Qi was not strong enough to do the physical labor required. A professor who had seen his drawing urged him to study art, rather than pursue the mathematics his father had recommended. That led to requests from the government for him to paint portraits of Chairman Mao. But his artistic yearnings went deeper.

"I sat in the fields looking at fine arts magazines," he recalls. "One of them had Raphael's *Madonna* on the cover and it touched my heart. It was so peaceful, and she was smiling." So during the day he painted Chairman Mao and at midnight he copied the *Madonna*.

He Qi's love for the European masterpieces led him to Germany, where he studied at the Hamburg Art Institute. He was the first artist from mainland China to earn a Ph.D. in religious art after the Cultural Revolution. "One must study the history of art first if one wants to become an artist," he says.

He also learned that the masters like Raphael and da Vinci were, in their time and place, indigenous artists: "Raphael's *Madonna* was based on an Italian lady!" So, when it came to developing his own artistic style, He Qi looked to the folk traditions and people of his own nation, and to his Christian faith.

"God's creation is very colorful, and so are the simple folk people of China," he says. "Traditional Chinese Chan painting is quite intellectual; the images are black and white, with lots of nature symbols like mountains, trees, [and] birds. But there are almost no people."

In contrast, He Qi uses a palette of vivid colors—yellows for the Chinese tradition like the Yellow River and yellow people, blue for the sea, and green for new life and spring, for Resurrection. And his subjects come from the Bible—the woman at the well, a shepherd and a lamb, Adam and Eve leaving Eden, the women at the tomb.

"But I am not an illustrator," he claims. "I want to paint beauty for beauty's sake, for the joy of color. My art comes from my feelings."

PTS professor of philosophy and the arts Gordon Graham, who attended the exhibit and talk, compared He Qi's work to Marc Chagall, noting the use of the color blue, and the likeness to stained glass in his technique. The artist acknowledged the influence, as well as that of Cubism and of Van Gogh.

President Iain Torrance, who had seen He Qi's work while visiting Nanjing as moderator of the Church of Scotland in 2004, found the paintings remarkable. "You have introduced us to a different way of seeing Scripture," Torrance told the artist. "Your creativity has taught us that Scripture is inexhaustible. And I have seen nothing that so creatively uses the tradition and drama of China."

Torrance invited He Qi to return to the Seminary for a longer visit and a more extensive exhibit. And the artist made a gift to PTS of his painting *Adam and Eve Expelled from the Garden*.

Meanwhile, he will continue to fly from his home in Minnesota to various exhibits in the United States, and to China every summer to continue painting. With him he will take the message of peace. "The world needs a peaceful message right now," he says.

For more information on He Qi's art, visit www.heqiarts.com.

—by Barbara A. Chaapel

Former Ambassador Seiple Receives Annual Kuyper Prize

In April, founder and chairman of the board of the Institute for Global Engagement and former U.S. Ambassador-at-Large for International Religious Freedom Robert A. Seiple received PTS's 2006 Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life.

From 1983 to 1987 Seiple was president of Eastern College and Eastern Baptist Theological Seminary. He left that position to serve for eleven years as president of World Vision, Inc., the largest privately funded relief and development agency in the world. President Clinton appointed Seiple to the position of U.S. Ambassador-at-Large for International Religious Freedom in 1999. He was charged with promoting religious freedom worldwide, promoting reconciliation in those areas where conflict had been implemented along religious lines, and addressing U.S. foreign policy to reflect these goals. Seiple left his ambassadorial post in 2001 to found the Institute for Global Engagement, which he continues to serve as chair. The institute seeks to work with governments and at grassroots levels to achieve religious freedom for all faiths, even those who choose no faith.

Seiple also delivered the Seminary's Kuyper Lecture, titled "The Gospel Blimp Revisited: Reflections on Christian Witness and Persecution." The title refers to a 1967 film about a group of Christians who tried to bring about the second return of Christ by using a blimp to bombard their neighbors with the Bible. In the lecture, Seiple looked at both positive and negative examples of mission activity and the responses it has received in various nations.

Seiple said that the message, motivation, and methodology of sharing the gospel are important in an effective Christian witness. "Does the great commission trivialize the great commandment?" he said. "We're commanded to love before we're commissioned to go. The implication is clear: if you can't love, don't go."

In connection with the awarding of the prize, PTS's Kuyper Center of Public Theology held a consultation on Seiple's lecture the following day. Responses were offered by Ms. Kaley Middlebrooks Carpenter of PTS, Dr. D.J. Smit of the University of Stellenbosch, South Africa, and Dr. C.J. Klop of the Radboud Universiteit Nijmegen, The Netherlands.

The Abraham Kuyper Prize is awarded each year through the generous gift of Dr. Rimmer and Mrs. Ruth de Vries to a scholar or community leader who has contributed to the further development of Reformed theology, particularly as it bears on matters of public life, historical or contemporary, in one or several of the spheres of society.

on&off Campus

Alone in the World? Finding the Image of God in Prehistory

Wentzel van Huyssteen, PTS's James I. McCord Professor of Theology and Science, gave a lecture at Princeton University's U-Store in April on the subject of his new book, *Alone in the World? Human Uniqueness in Science and Theology*, published by Wm. B. Eerdmans.

The book is based on the 2004 Gifford Lectures van Huyssteen delivered in Edinburgh, Scotland. Van Huyssteen was the first South African and first PTS professor to deliver the Gifford Lectures, which focus on the challenges that science creates for religion, and how religion might respond. (See "Exploring Myth & Meaning in Prehistoric Cave Paintings," in *inSpire* Winter 2004.)

In the book, van Huyssteen creates an interdisciplinary dialogue between theological anthropology and paleoanthropology, arguing that scientific ideas about human uniqueness can ground our theological ideas. In particular, van Huyssteen's book focuses on helping theologians avoid overly abstract understandings of the *imago Dei* by refusing to locate it in one element of the human being, such as rationality, to the exclusion of other elements, such as imagination.

Many of the traits that make human beings unique, such as our imagination and our consciousness, don't survive as fossils, but van Huyssteen found one place where they do appear in the historical record: the cave paintings of Lascaux, France. They are van Huyssteen's case study, and the lecture was accompanied by slides of the paintings. "The *imago Dei* emerges from nature itself, by natural evolutionary processes," said van Huyssteen. "That which did not fossilize, such as hope and grace, are things that scientists can't discuss. Those things become our focus."

The lecture was attended by about fifty people, including President and Mrs. Torrance, William B. Eerdmans Jr., president of Wm. B. Eerdmans Publishing Company, Sam Eerdmans, vice president of sales and marketing at Eerdmans, and PTS faculty members and students.

Jennifer Thweatt-Bates, a Ph.D. student at the Seminary and research assistant to van Huyssteen, thought the topic was "risky," because it is politically charged, but also very important for people of faith. "There is an unfortunate popular idea that science and religion are locked in inevitable conflict," she said. "In the end, people need to be shown that this conversation is not one to be avoided out of fear that dealing seriously with science means risking loss of faith. It's a distortion of both science and faith to assume that is the case."



Photo: C. Nolan Huizenga

Professor Wentzel van Huyssteen lectures at the U-Store in Princeton.

Alumni/ae Association Executive Council Reconvenes!

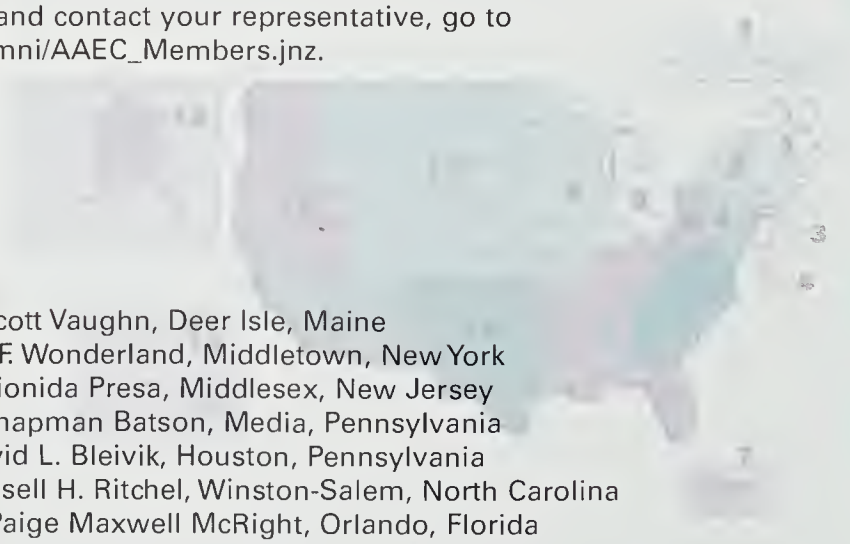
This past spring alumni/ae went to the polls on paper and online to elect twelve new council members, with one member returning.

The newly elected council includes members from classes in the '60s, '70s, '80s, '90s, and '00s. "We also tried to get candidates who represented a variety of ministries: chaplains, educators, and other professions in addition to parish ministry," said Steve Hamilton, director of alumni/ae relations/giving.

For the first time, alumni/ae could vote online as well as on paper. According to Hamilton, the majority of the votes came in via the web. "People said they found it very convenient to vote online," he said.

The council also has a new structure, with four subcommittees: communication, reunion, recruitment, and continuing education. "The council will be a platform for alumni/ae to examine how what we're doing is meeting the needs of our graduates," said Hamilton. "Council members are advocates. They will develop a sense of community within themselves and deepen community with the Seminary and alumni/ae."

A normal term for a council member is four years, and each council member represents a specific region of the country. The thirteen council members met on campus October 23 and 24. To find your region and contact your representative, go to http://my.ptsem.edu/ics/Alumni/AAEC_Members.jnz.



Regional AAEC Members:
Region 1: The Rev. Amy Scott Vaughn, Deer Isle, Maine
Region 2: The Rev. Susan F. Wonderland, Middletown, New York
Region 3: The Rev. Neal Dionida Presa, Middlesex, New Jersey
Region 4: The Rev. Sara Chapman Batson, Media, Pennsylvania
Region 5: The Rev. Dr. David L. Bleivik, Houston, Pennsylvania
Region 6: The Rev. Dr. Russell H. Ritchel, Winston-Salem, North Carolina
Region 7: The Rev. Dr. E. Paige Maxwell McRight, Orlando, Florida
Region 8: The Rev. Kathleen Lucile Doyle, Orchard Lake, Michigan
Region 9: The Rev. Alf E. Halvorson, Springfield, Missouri
Region 10: The Rev. Richard R. Kannwischer, San Antonio, Texas
Region 11: The Rev. Dr. Donald O. Maddox, Pasadena, California
Region 12: The Rev. David W. Shinn, Seattle, Washington
Region 13: The Rev. Dr. William L. Bowers, Omaha, Nebraska

Amy Scott Vaughn will also represent all of PTS's international alumni/ae.

on&off Campus

Breckinridge Family Tree Finds Roots in Princeton

There have been Breckinridge Presbyterians ever since the time of John Knox.

On June 23, more than fifty members of the present-day Breckinridge family, a family with long ties to Princeton and to Princeton Theological Seminary, gathered on the campus for a reunion. The large family holds reunions every three-to-five years around the country, and this was their first in Princeton.

Some of the family members present could trace their ancestry all the way back to Knox, and others to such notable Princeton figures as Jonathan Dickinson, one of the founders and first president of what became Princeton University, and John Witherspoon, also a Princeton University president and a signer of the Declaration of Independence. The reunion included a campus tour and a talk about the history of Breckinridge-Princeton connections, and an impromptu hymn sing and recital in Miller Chapel. The group also toured Princeton University.



Photo: Lance Peeler

The Breckinridges pose for a family portrait in Miller Chapel.

Close Seminary ties to the Breckinridge family include Samuel Miller, Princeton Seminary's second professor, who came to Princeton in 1813 from a very successful pastorate in New York City with his wife, Sarah Sergeant Miller, and served on the faculty for thirty-six years, almost until his death in 1859. Another close tie is John C. Breckinridge, son of the John Breckinridge who was attorney general of the United States under President Thomas Jefferson. Together with three of his brothers from Kentucky, John C. Breckinridge came to study at Princeton University and was caught up in a revival going on in Princeton at the time. He continued his studies at the Seminary, married Margaret Miller, the daughter of Samuel and Sarah Miller, went on to serve important pastorates in Kentucky and Baltimore, worked as secretary and general agent of the Board of Education of the Presbyterian Church, and was appointed professor of pastoral theology at PTS in 1836. He served for two years before being appointed secretary and general agent of the Presbyterian Board of Foreign Missions. At the time of his early death in 1840 he was being pressed to accept the pastorate of the Presbyterian Church in New Orleans and the presidency of Oglethorpe University in Georgia. A very striking portrait of John Breckinridge hangs in the Reading Room of Speer Library, and Breckinridge family members noted the strong resemblance to Jim Breckinridge, the California scientist descended from John Breckinridge and Samuel Miller, who coordinated this year's Breckinridge family reunion.

John C. Breckinridge's oldest brother, Joseph Breckinridge, married Mary Clay Smith, daughter of Princeton University president Samuel Stanhope Smith and granddaughter of John Witherspoon. Two other brothers, Robert Jefferson Breckinridge and William Lewis Breckinridge, became prominent nineteenth-century Presbyterian leaders. Robert served churches in Baltimore and in Lexington, Kentucky, and helped found a new Presbyterian seminary in Danville, Kentucky. He was known as an eloquent preacher and formidable debater. His arguments in favor of the federal government were credited as being decisive for keeping Kentucky in the Union during the Civil War.

William Lewis Breckinridge was pastor of the First Presbyterian Church of Louisville, Kentucky, for twenty-three years, and then college president of Oakland College in Mississippi and Centre College in Kentucky, which he guided through the difficult times of the American Civil War. Robert Breckinridge's grandson, Benjamin Breckinridge Warfield, studied at Princeton Seminary under Charles Hodge and in 1887 was invited to return to Princeton as a professor of theology. He served on the faculty for thirty-four years, taught more than 2,700 students, and was one of the most widely respected Presbyterian theologians of his generation. His portrait hangs over the fireplace in the Mackay Campus Center's Main Lounge.

Family members brought portraits and mementos that were displayed in the Armstrong Room of the library together with selected Breckinridge family-related items from the Seminary archives. Among the Seminary-owned items were a Collins Bible, the first Bible printed in colonial New Jersey, with a preface by John Witherspoon, and a volume containing the memoirs of John C. Breckinridge's daughter, Margaret E. Breckinridge, who traveled from Princeton to Kentucky and St. Louis during the Civil War to serve as a volunteer nurse on the hospital ships that brought the wounded and dying up the Mississippi River from the battlefields in the South. In addition to her nursing work, she ministered to soldiers and in the evenings would sing for them the hymns she had learned as a child in Miller Chapel and in the home of her grandfather and grandmother, Samuel and Sarah Miller.

—by Kenneth Henke, reference archivist, PTS Seminary Libraries

on&off Campus

Falling in Love with the New Testament

This fall Prentice Hall will issue the sixth edition of *The Anatomy of the New Testament*, coauthored by Bob Spivey, professor of religion at Florida State University, Moody Smith, professor of New Testament emeritus at Duke University, and PTS professor of New Testament Clifton Black.

Black has a history with this book, which has been in continuous print since 1969. He was introduced to the New Testament through *Anatomy* when he was a student in college at Wake Forest University from 1973 to 1977. He used it as a graduate student at Duke University in 1981 when he was a teaching assistant, and he worked with Smith to write its third edition. Black used the fourth and fifth editions of the book to introduce students to the New Testament when he taught at Rochester University in New York and at Southern Methodist University's Perkins School of Theology in Dallas.

The new sixth edition is a "stem-to-stern revision," says Black. For the first time it includes a full chapter on I Corinthians. At the last minute, paragraphs were updated to include the recent discovery of the Gospel of Judas. The authors also moved text about the Book of Hebrews to the chapter with Revelation, Second Peter, and Jude, to emphasize that eschatology in early Christianity is plural and pervasive, as opposed to the version of eschatology presented by the *Left Behind* series, which suggests that there is one voice on eschatology that is representative of the New Testament as a whole.



Photo: copyright 1999 Janet McKenzie www.janetmckenzie.com

Jesus of the People

Overall, "the book takes a sympathetic approach to the theological claims of the New Testament," says Black. "If it makes perfect sense on its own terms without reading the Bible alongside it, it fails. The book is a servant to the Bible." The authors tried to keep it slim, too, so students "don't need a forklift to pick it up," according to Black.

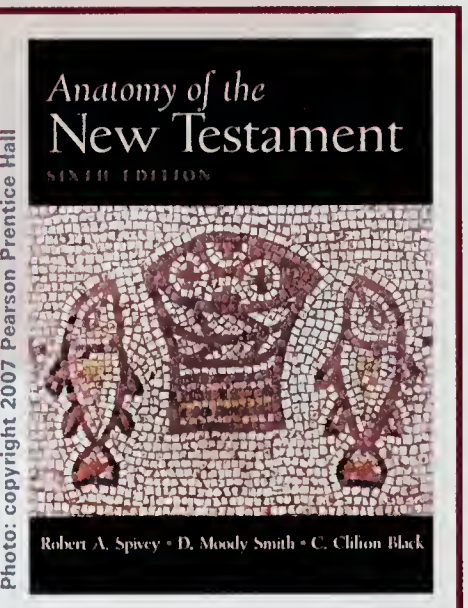


Photo: copyright 2007 Pearson Prentice Hall

The authors gave as much thought to the images in the book as to the text. According to Black, the illustrative art "offers important interpretations of the New Testament's meaning." One such image new to this edition is Janet McKenzie's award-winning 1999 *Jesus of the People*, which serves as frontispiece for the chapter on "Jesus the Messiah." Reportedly, McKenzie used an African American woman as her model. "This is not Warner Sallman's *Head of Christ* (1940), which, as I was growing up in the American South, was about the only image of Jesus available to me," Black says. He says that McKenzie's image "eventuates in an offering of Jesus who, representatively, offers himself for all peoples. That is theologically significant, for a Christ who does not redeem all of humanity, indeed all of the cosmos, is only an idol and no Messiah at all."

Black calls the reading and writing of the book "a form of scholarly betrothal." His passion is obvious. "I'd love for people to fall in love with the New Testament as a result of this book," says Black. "There is a lot of love invested in the book and in the writing. It was written by teachers who care about students, and to be able to collaborate in the writing with my own teacher is an honor and a gift I'm grateful for."

The book can be purchased from the publisher at http://vig.prenhall.com.

—by Heather Roote Faller

New Faculty and Staff

Bo Karen Lee was appointed instructor in Christian education, effective July 1, 2006. She is a PTS Ph.D. candidate and received her B.A. from Yale University in 1993, her M.Div. from Trinity International University in Deerfield, Illinois, in 1997, and her Th.M. from PTS in 1999. She previously taught at Loyola College in Baltimore, Maryland, and is a member of the Presbyterian Church (USA) and the American Academy of Religion, the American Society of Church History, and the Society for the Study of Christian Spirituality.

Rosemary Mitchell was appointed director of development in the Department of Seminary Relations in June. She earned her B.A. from the State University of New York at Cortland in 1974, and her M.Div. from PTS in 1977. She previously served as executive director of the Women's Foundation of Genesee Valley, a nonprofit founded in 1994 to provide grants that fund economic self-sufficiency programs for women in a seven-county region in upstate New York. Before that she was copastor of Downtown United Presbyterian Church in Rochester, New York.

John McAnlis was appointed director of planned giving in the Department of Seminary Relations, effective October 1. He earned his B.A. from Penn State in 1973, his M.Div. from PTS in 1976, and his M.B.A. from Widener University in 1984. He previously served as director for the Assistance and Retirement Housing Programs for the Board of Pensions of the Presbyterian Church (USA), where he managed operation of a nationwide benevolence and housing program for retired church employees. He has also been a financial planning consultant, and is an ordained minister in the PCUSA.

Amy Ehlin was appointed conference coordinator for the Center of Continuing Education. She previously was the Aramark food services director for the Seminary. She replaces Sharon Kozlowski, who is now business coordinator for the Center of Continuing Education.

In other news, **Donna Kline** was promoted to vice president for administration, effective July 1, 2006.

Clifford Anderson was promoted to curator of special collections.

Kenneth Henke was promoted to reference archivist.

Sharon Huber was promoted to operations coordinator for the Center of Continuing Education.

John Gilmore, senior vice president, was given the additional designation of chief operating officer.

James Morgan was appointed assistant controller.

Mary Grace Royal was appointed community programs coordinator for the Center of Continuing Education.

John W. Stewart and **Judith D. Lang** retired from the Seminary at the end of June. Stewart became the Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism Emeritus and Lang is registrar emerita.

on&off Campus

From Where I Sit

A row of squat and spirited pears, an empty beached rowboat, two red Adirondack chairs awaiting the return of their owners. Heather Sturt Haaga's oil paintings were seen for the first time on the East Coast this fall at the Erdman Art Gallery, with a reception on September 11. The show was titled "From Where I Sit: The Spaces in Our Lives."

Haaga, a California artist and PTS trustee, was an artistic child but didn't begin painting seriously until age forty-three, and had her first formal show in 1996. When asked what prompted her to start painting again, she said, "Certain things are God things, and you let them happen." But as any artist knows, letting things happen isn't always easy. "Painting is hard work," she said, "the kind of hard work, both physically and mentally, that when you're finished, you're exhausted." The result of this effort, Haaga hopes, is paintings that "connect with the viewer emotionally."



Photo: Leigh Imaging

Heather Sturt Haaga and President Torrance at the reception

They seemed to do so. Carolyn Nicholson, dean of student affairs emerita, and Ellen Myers, assistant for academic affairs emerita, attended the exhibit opening with Myers's husband Ralph. "My husband and I bought two paintings to give each other as fiftieth wedding anniversary gifts," Ellen Myers said. "We were delighted with Haaga's work. She's got a marvelous gift for color, form, and design, and her paintings have a certain luminosity," she said, referring to the painting her husband chose, *The Side Board*, showing oranges and pomegranates in a gleaming silver bowl.

To view a gallery of Haaga's exhibit, go to www.ptsem.edu/news/galleries/index.php.

The Gift of Frisbee

PTS has a long and venerable history of intramural ultimate Frisbee, with pickup games on Fridays just about year-round. PTS's "official" Frisbee season begins in spring, fielding teams with names like the Frisbiterians, Sacrilegious, Discumenicals, Discombobulated, Ex Nihilo, and the Screaming Sheep.

On Saturday, April 8, about twenty members from all six teams joined to represent PTS at the second annual Ultimate Frisbee Revival at Union Theological Seminary-PCSE in Richmond, Virginia.

At the inter-Seminary ultimate Frisbee tournament, PTS players formed teams with students from Pittsburgh Theological Seminary, Columbia Theological Seminary, Union-PCSE, and its neighbor Baptist Theological Seminary at Richmond for a day of Frisbee, fun, and fellowship.



Photo: Jay Hill



Photo: Jay Hill

The rain that ended the tournament prematurely didn't seem to dampen anyone's spirits. "It was a great time," said David Watermulder, a 2006 graduate. "It was cool to get to know people from those schools. On my team, we had a student from Pittsburgh [Seminary] who is also the wife of a PTS alumnus, Colin Yuckman ('05B), who used to play with us at Princeton, so it was a cool cross-school connection."

Many cross-school connections were made on the field, at shared meals, at the vespers service, and at a Celtic music concert created for the event. "Sometimes our conversations revolved around the teams and players who stood out as having the 'gift of Frisbee,'" said 2006 graduate Jennifer Putnam, but soon students "drifted into other conversations about school, programs, classes, the past, the future, and how excited we were to join in this special event," she said.

Watermulder will miss time spent with fellow players. "I hope someday we can get together for some pickup during a General Assembly meeting and relive 'the good ole' days,'" he said.

Putnam agreed. She and her fiancé, 2006 graduate Christopher Atwood, are studying in Tübingen, Germany this year. "I hope that they have a Frisbee league there," she said. "If not, maybe we'll have to start one."



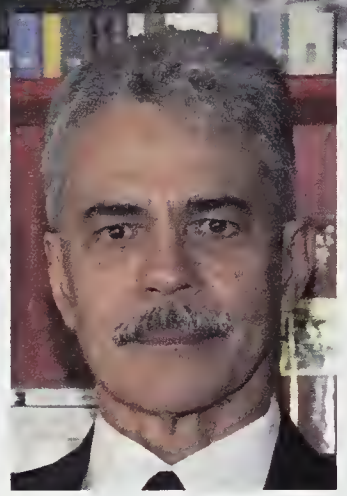


Photo: Emily Dumler

A treasure field to be explored and exploited

PTS's Latin American bibliographical collection

by Luis N. Rivera-Pagán

In October of 2002 a friend died in Puerto Rico and I was asked to go home and preach a memorial homily to celebrate his life of commitment to the Reign of God. Drafting the sermon, I remembered that a small book, *Por la renovación del entendimiento*, published in 1965 in Río Piedras, Puerto Rico, included a contribution of his on theological education in Latin America. I went to the Princeton Seminary library and, eureka! there was a copy of the book. It happens to be also the first book ever edited by the distinguished Hispanic scholar Justo L. González.

In March of 2000 I had to give a lecture on Oscar Arnulfo Romero for Drew University Theological School's Hispanic theological program. I found then that the PTS library has one of the best bibliographical collections on the martyred archbishop. In April of 2003, I devoted my inaugural address as the Seminary's new Henry Winters Luce Professor of Ecumenics to the last writings of Bartolomé de las Casas. The Seminary library, as Gustavo Gutiérrez discovered when he was a visiting professor several years ago, has excellent sources on the sixteenth-century Christianization of the Americas. Its collection of Latin American ecclesiastical and theological periodicals is probably the best in the United States and certainly one of the best in the world. It includes journals I did not even know existed!

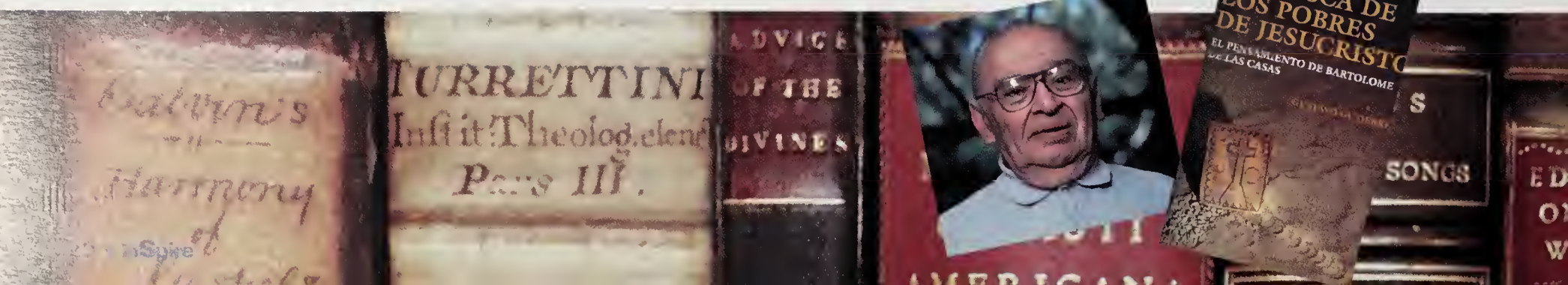
Princeton Seminary has shown its serious engagement with Latin American theology in the decision to house and preserve a rich and diverse Latin American ecclesiastical and theological bibliographical collection. There are historical reasons for the wealth of this collection. As always in history, there are names to be remembered—administrators like John A. Mackay, PTS president from 1936 to 1959, who was fluent in Spanish, had traveled and worked for a good number of years in Latin America and Spain, and had written a dissertation on the eminent Spanish writer Miguel de Unamuno; and scholars like Richard Shaull, PTS Henry Winters Luce Professor of Ecumenics from 1962 to 1980, fluent in Spanish and Portuguese, and well-known and respected throughout Latin American centers of theological education. People like Mackay and Shaull made certain that Princeton Seminary's library would be home to a splendid Latin American ecclesiastical and theological bibliographical collection.

During recent years, under the influence of the growing U.S. Hispanic/Latino/a theology and some of its institutional expressions, like the Seminary's Hispanic Theological Initiative and the Hispanic Summer Program, the collection has expanded to include matters regarding the U.S. Hispanic/Latino/a churches. It houses, for example, a good number of doctoral dissertations written by young Hispanic/Latino/a theologians.

Another key resource should not be forgotten. Princeton University libraries have one of the finest Latin American bibliographical collections in North America. For several decades there has been an arrangement between the library systems of the university and the Seminary so that the first concentrates its acquisition policy in Latin American secular spheres (politics, economics, anthropology, sociology, literature) and the second in the ecclesiastical, religious, and theological. Together they complement each other nicely.

Alas! This seems to be unbeknownst to many students, professors, researchers, and ministers with interest in the variegated field of Latin American and Hispanic/Latino/a religiosities. It is a treasure field waiting to be explored and exploited. What is a library for? A paradisiacal labyrinth to lose one's way in and, in the process, find oneself, as the great Argentinean writer Jorge Luis Borges, a lover of libraries and labyrinths, would reply. ▮

Dr. Rivera-Pagán is Princeton Seminary's Henry Winters Luce Professor of Ecumenics and Mission.



Una valiosa mina a explorarse y explotarse

La colección latinoamericana de PTS

HISPANIC THEOLOGICAL INITIATIVE

En octubre de 2002, al morir un buen amigo murió en Puerto Rico, se me pidió que predicase, en su iglesia local, una homilía para celebrar su vida dedicada al Reino de Dios. Al escribir el sermón, recordé que un breve libro, publicado en 1965, en Río Piedras, Puerto Rico, titulado *Por la renovación del entendimiento*, incluía un ensayo de mi amigo sobre la educación teológica en América Latina. Fui a la biblioteca del Seminario Teológico de Princeton, y, para mi agradable sorpresa, allí encontré una copia de ese libro. Fue también, dicho sea de paso, el primer libro editado por el eminente erudito hispano Justo Luis González.

En marzo de 2000, el programa hispano del Seminario Teológico de la Universidad de Drew me invitó a dar una conferencia sobre Oscar Arnulfo Romero. Preparando mi conferencia, descubrí que la biblioteca de PTS contiene una de las mejores colecciones bibliográficas sobre el martirizado arzobispo salvadoreño. En abril de 2003, dediqué mi conferencia inaugural en la cátedra Henry Winters Luce de ecumenismo a los últimos escritos de Bartolomé de las Casas. La biblioteca de PTS, como descubrió Gustavo Gutiérrez cuando fue profesor visitante de nuestra institución, tiene excelentes fuentes para el estudio académico de la cristianización de las Américas en el siglo dieciséis. Además, su colección de revistas eclesiales y teológicas es probablemente la mejor en los Estados Unidos y ciertamente una de las mejores en todo el mundo. ¡Incluye revistas de cuya existencia no tenía la menor sospecha!

PTS ha demostrado su compromiso serio con la teología latinoamericana mediante su determinación de albergar una valiosa y diversa colección bibliográfica eclesiástica y teológica latinoamericana. Hay razones históricas para la riqueza de esa colección. Como siempre acontece, hay personas y nombres a recordar—administradores como John A. Mackay, presidente de PTS desde 1936 hasta 1959, quien dominaba el español, había viajado y laborado por muchos años en España y América Latina e incluso había escrito una disertación sobre el eminente escritor español don Miguel de Unamuno; profesores como Richard Shaull, que ocupó la cátedra Henry Winters Luce de ecumenismo desde 1962 hasta 1980, dominaba el español y el portugués y a quien todavía se le recuerda con mucho respeto en los principales centros latinoamericanos de educación y producción teológica. Personas como Mackay y Shaull hicieron posible el que PTS albergue una espléndida colección bibliográfica eclesiástica y teológica latinoamericana.

En años recientes, gracias a la influencia de la emergente teología hispano/latina en los Estados Unidos y de algunas de sus expresiones institucionales, como la Iniciativa Teológica Hispana y el Programa Hispano de Verano, la colección se ha ampliado para incluir asuntos relacionados con las iglesias hispano/latinas estadounidenses. Tiene, por ejemplo, una nueva colección de disertaciones doctorales escritas por jóvenes académicos hispano/latinos.

No debemos olvidar otro recurso clave. Las bibliotecas de la Universidad de Princeton albergan una de las mejores colecciones bibliográficas latinoamericanas. Por varias décadas ha existido un acuerdo entre las bibliotecas de la Universidad y el Seminario de Princeton según el cual la primera concentra su política de adquisición en asuntos latinoamericanos seculares (política, economía, antropología, sociología, literatura) y el segundo en temas eclesiásticos, religiosos y teológicos. Juntas, ambas colecciones se complementan muy bien. Desafortunadamente muchos estudiantes, profesores, investigadores y ministros a quienes interesa el variado campo de las religiosidades latinoamericanas desconocen la valiosa mina a explorarse y explotarse de las bibliotecas de Princeton.

¿Para qué sirve una biblioteca? Una biblioteca es un laberinto paradisíaco en el cual perderse y, simultáneamente, encontrarse a si mismo, respondería Jorge Luis Borges, el gran escritor argentino amante de bibliotecas y laberintos. ▮

El Dr. Rivera-Pagán es el profesor Henry Winters Luce de Ecumenismo y Mision del Seminario Teologico de Princeton.



Buried Treasure
Found and Restored



Photo: Matt Wrzeszcz

The Reverend Dr. Ching Fen Hsiao (left), Dr. Ai-Lan Wang, and President Torrance

by Heather Roote Faller

The treasure wasn't buried, exactly. The Steinway grand piano was in plain sight in the basement of the Mackay Campus Center for at least a decade, but it languished in obscurity until it was "rediscovered" in 1999, when chapel services were held in the Mackay Campus Center during the restoration of Miller Chapel.

During its years in the basement, the piano fell into disrepair, needing such frequent tunings that Chi Yi Chen, PTS's choral assistant, found it difficult to play.

It is not clear when or how the piano came to PTS, but after investigating, the Seminary's director of music Martin Tel learned that the piano was a vintage Steinway, manufactured at the New York Steinway & Sons factory in 1933.

Chen, a native of Taiwan, knew that her family physician, Dr. Ai-Lan Wang, was concerned about seminary education. "I mentioned to her the situation with the piano, and she said, 'yes, I will do it,'" said Chen. With a generous gift from Wang, the piano was completely restored by A.C. Pianocraft Inc. of New York, and on May 17, PTS held a dedicatory concert for the restored vintage Steinway grand piano in the Gambrell Room of Scheide Hall.

When asked to whom she wanted to dedicate the piano, Wang didn't hesitate. A Taiwanese national, she met Shoki Coe at Taiwan Union Christian Church in New York in 1973 and became his follower. After his death, she established the Reverend Shoki Coe Memorial Fund, and published some of his writings in *Recollections and Reflections* by Shoki Coe. "Shoki Coe is a very important person in Christianity in Taiwan and around the world, and he is a pioneer of the democratic movement in Taiwan," Wang said. "I wanted people to remember him."

The Reverend Dr. Ching Fen Hsiao, M.Div. 1967, Ph.D. 1986, and former professor and president of Tainan Theological Seminary, gave the memorial tribute to Coe at the concert. Coe (1914–1988) was a church leader, educator, theologian, and conscientious Christian. Born in Taiwan when that country was a colony of Japan, Coe graduated from Tokyo Imperial University of Japan and studied at Westminster Theological College in Cambridge, England. He integrated his understanding of East and West and pioneered "contextual theology," a term he is credited with creating.

Coe served as president of Tainan Theological Seminary in Taiwan. He guided the Presbyterian churches in Taiwan to unite as one church under the same General Assembly, and he was elected its first moderator. With others, Coe launched Formosan Christians for Self-Determination in 1972. "Dr. Ai-Lan Wang was one of the early supporters of this organization," said Hsiao, "which is one of the precursors that led to the full-blown democratic self-determination movements in Taiwan."

Hsiao described how Coe's name kept changing throughout his life, as Taiwan's political situation changed. Coe's original name, Chiong-hui Bok-su, "bears the name of his birthplace, which became a built-in component of the theological thinking he advocated later in his life.... He enthusiastically used his various names as part of his understanding of contextualization in theology," said Hsiao. Coe continued to "maintain and to search for his unique Christian and Taiwanese identity.... It was this search that led to his contextual theology and passion for his homeland," said Hsiao.

The concert featured music for piano, voice, viola, and erhu, a two-stringed fiddle. The musicians, all natives of Taiwan, were Wei-En Hsu, pianist, Chi Yi Chen, pianist, Andy Lin, violist and erhu fiddler, and Peter Lee, countertenor and tenor. Members of Wang's family also performed, including her sister, Huey-Lan Wang Chen, soprano, her nephew, Roy Chen, pianist, and her brother, Hua-Tong Wang (Mynor King), who sang and played original compositions on the harmonica.

In thanking Wang for her gift to the Seminary community, President Iain Torrance said, "One thing that excites me about Presbyterians in America is that they are a singing people...your generous and perceptive gift allows Martin Tel and our



Photo: Matt Wrzeszcz

The musicians and Dr. Ai-Lan Wang are honored with applause.

musicians to provide inspirational leadership for worship."

The evening was a celebration of music and faith, and the role of both in bringing people together. While glancing through Coe's collected writings before the event, Torrance learned that Coe had met James I. McCord, who would become PTS's fourth president. He also learned that Coe visited Princeton Seminary in the 1950s and was received by then-president John A. Mackay. Mackay introduced Coe to T.F. Torrance, President Torrance's father, who was a visiting scholar at PTS at the time.

Of these meetings, Coe writes in his memoirs, "For some reason or other [T.F.] Torrance and McCord coopted me into their circle. Torrance told me that his parents had been missionaries in China and that he himself had been born there.... On hearing of my deep appreciation of the rapid availability in English of Barth's *Church Dogmatics* (thanks to the energetic editorship of Torrance and G.W. Bromily), he told me why and how he first began to be interested in Karl Barth and asked me in turn how I had done so. It was a friendly and informal chat over a cup of tea, but somehow it stuck in my memory."



Photo: Matt Wrzeszcz

The restored piano in Scheide Hall

After reading this passage of the book aloud to those gathered in Scheide Hall, IainTorrance spoke for all: "How extraordinary that we should be here together today."

Lights Go Down, but Legacies Last

Peter Paris and Jack Stewart Retire from PTS Faculty

by Barbara A. Chaapel

Jack Stewart and Peter Paris won't soon forget the dinner honoring their retirements in May. At six o'clock as faculty and staff colleagues gathered in the Main Lounge, the lights went out!

The dining hall staff quickly adapted, sending the salmon and beans to Westminster Choir College for cooking and the potatoes to the Torrances' oven at Springdale. Food service director Amy Ehlin lit table candles, smiling all the while, and President Torrance tried hard to project his voice while welcoming the guests sans microphone.

By the time the electricity burst back on to applause an hour later, the gathering was in an appropriately festive mood to say farewell to two beloved faculty colleagues.

After dinner, Geddes Hanson paid tribute to Stewart, his colleague in the Practical Theology Department. He welcomed Stewart's three sons and their families, quipping to Stewart, PTS's associate professor of ministry and evangelism, "Your family does not have to carry the weight of evangelism for the Presbyterian Church."



Photo: Emily Dumler

Left to right: Maureen and Jack Stewart, Morag and Iain Torrance, and Adrienne Daniels Paris and Peter Paris

Hanson spoke of Stewart's two academic loves: church history and spirituality. When he joined the faculty in 1992, Stewart organized a conference on Charles Hodge, and with Jim Moorhead edited *Charles Hodge Revisited*. At the end of his teaching career, he cotaught a course on Hodge and Karl Barth with his colleague and Westminster College [in New Wilmington, Pennsylvania]

roommate, Dan Migliore. "Jack's tenure at Princeton was bracketed by his interest in Hodge's 'Princeton Theology,'" Hanson said. "What drew Jack to Hodge was Hodge's concern for the church, and issues that were facing the church of his time. Theology was the function of Hodge's pastoral concern, as it was of Jack's."

Stewart's other deep interest, Hanson said, is spirituality. Stewart offered a course on spirituality for church leaders and 145 students registered. A pastor in Grand Rapids, Michigan, for fifteen years before coming to PTS, Stewart taught his students that lay people are the primary caregivers in congregations, not ordained ministers. Once when his grandson was sick, he flew back to Michigan and found the deacons from his former church sitting and praying by the boy's hospital bed.

Addressing friends and colleagues for the last time, Stewart remembered his Old Testament professor at Westminster College who invited him to go to Palestine. "I'd never been more than 100 miles from home, so I took a quantum leap in going," Stewart said. He met Palestinian friends who "taught me what it was like to live in an oppressed culture"; thus began an interest in the world church that took Stewart and his students to Jerusalem, Bosse (Switzerland), St. Andrews (Scotland), Malawi, South Korea, South Africa, and Egypt. ("He should have had a chair in peripatetics," joked Hanson.)

Stewart related a story of Charles Hodge sitting at the deathbed of his professor Archibald Alexander. "'It has been the greatest privilege of my life to have brought you forward,' said the dying theologian to his student, before he began to cry and kissed him." Stewart continued, "It has been the greatest privilege of mine to have brought a few students forward in ministry in communities around the world."

The honor fell to Dan Migliore to speak on behalf of the faculty about Peter Paris. A native of Nova Scotia, Paris has held the Elmer G. Homrighausen Chair of Christian Social Ethics at PTS since 1985. Migliore spoke of the excellence of Paris's teaching, his distinguished scholarship, his fine administrative skills, and his personal integrity and grace. He reminded faculty colleagues that Paris taught a course on Aristotle, examining the qualities of virtue, character, and friendship. "Aristotle would have recognized Peter Paris as a truly virtuous person, concerned with the common good, and one who knew the meaning of friendship," said Migliore.



Photo: Emily Dumler

The Stewart clan



Photo: Emily Dumler

Peter Paris with his family



Photo: Emily Dumler

Jack Stewart (left) celebrates with colleagues

"And one virtue Peter possesses that Aristotle did not—a smile to greet everyone and a hearty laugh. Peter made joy a part of his theology!"

Migliore also highlighted Paris's concern for justice. "Peter is a strong advocate for justice in all things, and a peacemaker," Migliore said. "His unassuming personality is steadfast and unmovable in support of what he believes." Migliore compared Paris to two of the greats in American theological ethics. "Like the Niebuhr brothers [Reinhold and H. Richard], Peter has spent his entire adult life teaching Christian ethics in theological schools, with a deep faith in God and a prophetic critique of all idolatries," he said. "For Peter, Jesus' call to love of neighbor shatters all conventional definitions of the love of neighbor."

Paris has also served as the Seminary's liaison with Princeton University's African American Studies Program, and Migliore credited him with building and strengthening bridges between the two institutions. Migliore called Martin Luther King Jr., in whose honor Paris helped establish an annual lecture at the Seminary, a compatriot of Paris. "Peter is a persuasive heir and interpreter of King's tradition of nonviolence," he said. "Like King, he is active in nonviolent resistance to the evils of poverty in the midst of affluence, and of idolatry to wealth, nation, or religion. Peter has shared Martin Luther King's dream with us at Princeton Seminary."

For his part, Paris thanked the PTS community for its support after the death of his wife, Shirley, and after his later marriage to Adrienne. He will "miss the annual experience of meeting new students and advising Ph.D. students." He hopes that in the not-too-distant future, African American studies will be a fully legitimate academic field. "If I have a legacy, it would be that Martin Luther King Jr. would continue to be honored as a theologian in this Seminary, worthy of being taught alongside all the other theological giants."

The evening ended with laughter, applause—and some tears. President Torrance presented gifts of a weathervane to Stewart and a reading lamp and rocking chair to Paris—both gifts, it was learned on the sly, that the recipients wished for—and pronounced the benediction over a community come to the end of another academic year, and for two of its members, of an academic career. ▮



The Good, the True, and the Beautiful

Luce Chair Fosters Philosophical Dialogue on Theology and Art

by Gordon Graham

The Christian religion has had a long association with the arts. Indeed, the development of the fine arts as we mostly think of them—painting, sculpture, poetry, music, and drama—is an inextricable part of the story of Christianity. It is only in the last 200 years or so that the idea arose of "art for art's sake." With it came an ambition on the part of the arts to secure their autonomy, finally freed, as many contemporary artists now see it, from a stifling servitude to religion.

From time to time within the history of this long association, the arts have been embroiled in theological controversy. The Psalms, said or sung, were a crucial part of the Jewish religion, but Judaism forbade any visual depiction. Much later Islam continued with the same ban on the use of representative art for religious purposes, and extended its objection to the use of music in worship as well. In between, the early Christians, while making yet more extensive use of hymns and psalms than did their Jewish contemporaries, continued to struggle with doubts about visual art, but finally permitted its use, even the depiction of Jesus himself, though primarily for the education and enlightenment of the majority of Christians who could not read.

Over the centuries there were iconoclasts who, literally, smashed religious images. The Protestant Reformation extended this opposition to sculpture, and Calvinism forbade any music in worship other than the human voice. The objection to statues is still evident in hundreds of European churches, where empty niches and idle pedestals act as reminders of the religious figures for which they were built, and in a few places still, the church organ is anathema.

In the late twentieth century, a quite different aspect of the relation between art and Christianity has come to the fore. Though the arts have largely won their autonomy from religion, they have come to be seen as allies in the war against the materialism of an increasingly secularized world. The result has been an immense number of initiatives—festivals, conferences, courses, books, journals, and academic programs—all intended to allow art and religion to find a shared purpose, and even a common voice in the world at large.

When the Luce Foundation decided to honor its founder Henry Luce III by the creation of a new professorship at Princeton Theological Seminary, it was obvious that the most appropriate subject for such a position should combine his two great philanthropic interests—the arts and the Christian religion. And Princeton being the world's most distinguished Presbyterian seminary, where music and the word have long had close attention, it was also natural that the appointment should be used to emphasize the rather more neglected visual arts. How did it come about, then, that in the end the appointment was not of a theologian but of a philosopher, and one whose work in aesthetics had focused on music and architecture more than it had on painting or sculpture? Ultimately this is a question that can only be answered by the Seminary's president, faculty, and trustees who made the appointment. But viewed from my perspective, it is possible to tell a story that naturally leads me from past to present.



Photo: Emily Dumler

Gordon Graham

Aesthetics as a subject is largely the invention of the eighteenth century. That's when the term itself was first used, and also the time when the idea that art was a distinctive realm of human experience and endeavor came to prominence. But the things we call the arts—drama, music, painting, sculpture—caught the attention of philosophers from the time of Plato and Aristotle, 500 years before Christ. Their interest lay in trying to understand the nature, value, and importance of these peculiarly human activities. This remains a subject of philosophical interest, but unhappily philosophical aesthetics has too often broken adrift from the thing that gives it life—the arts themselves.

It was the awareness of this rupture that first prompted me—a moral philosopher by training—to offer lectures on the philosophy of the arts at St. Andrews University in Scotland, where I taught from 1975 to 1995. My hope was to show the art lovers amongst my students just how interesting philosophy could be. Confined to the lecture room this had some success, but a huge added benefit



Bust of Plato



Rembrandt, *Aristotle contemplating a bust of Homer,* 1653

came when, by a rather odd combination of events, I was commissioned to create a University Music Center. The purpose of the center was to provide for the very best music making and music learning, of every kind and at every level, for staff and students, and in the absence of a department of music, to draw on the great pool of musical expertise in the surrounding community. The post was managerial and part time, not a full-time musical one. Inevitably it required me to think hard about the nature and value of music and what it brings to human life as a whole. These are essentially philosophical questions, and so my continuing occupation as a philosopher stood me in good stead. But I had to pursue them in conversation with a wide variety of people whose musical abilities far exceeded my own.

The result was five of the most interesting years of my career—1990 to 1995. One important bridge lay in church music. Having sung in choirs for years myself, and studied various aspects of the philosophy of religion, I was now both obliged and enabled to put everything together to both practical and theoretical effect. I organized concerts and tours, and conducted choirs at the same time as publishing essays about music for philosophers and giving philosophical lectures to musicians. Gradually my repertoire in the philosophy of art was extended to take in first architecture, then the visual arts, and then poetry—all in the interest of understanding the illumination the arts can bring to the experience of being a human being.

One important topic emerged from this activity. Art and religion can be allies—but they can also be rivals. Indeed, perhaps at the present time their relationship is more marked by rivalry than anything else, as art, having gained its independence, seeks to provide the secular world of the West with alternative "spiritual" values. Understanding the basis of this rivalry, and identifying both the positive and the negative within it, is

Art at Princeton Seminary

In its seventh year of operation, PTS's Erdman Art Gallery now receives so many submissions that it doesn't need to solicit them. An art committee of two professors, the Seminary's graphic designer, and Mary Grace Royal, community programs coordinator at continuing education, chooses the art to be exhibited. "The gallery is purely for the pleasure of the community," says Royal. The committee tries to include a variety of media including sculpture, oil painting, watercolor painting, and prints.

Chinese Christian painter He Qi, sculptor Lynda Juel, and Russian painter Alexander Anufriev have exhibited paintings of biblical scenes, metal sculptures, and oil paintings of angels. "We also hope to have more events connected to our exhibits," Royal says. This summer, photographer Paul Grand showed his work in an exhibit titled "When the Photographer is Ready, Lord Buddha Will Appear," a series of images of the Buddha that he took in Southeast Asia. The exhibition was accompanied by a continuing education event led by a local Buddhist nun titled "What is Buddhism?" Grand addressed the group after the course. "My practice is seeing," he said. While some photographers take up to 3,000 rolls of film on a trip, he takes an hour to frame one photograph. "Edward Abbey wrote that the present moment fully lived is the eternal. For me, this is my way of feeling the eternal," he said.

This fall, PTS trustee Heather Sturt Haaga exhibited her paintings in a show titled "The Spaces in Our Lives." She paints to catch fleeting moments in spaces that constantly change, to capture space that leads viewers into their own spaces, their own stories. In November and December, Charles McCollough will exhibit a series of sculptures titled "The Art of the Parables." McCollough imagines in clay how the word-pictures of Jesus offer "in-sight" as well as sound. Later this year, a group of iconographers from Trinity Episcopal Church in Princeton will exhibit their icons. For the past ten years, the group has met at the church to paint according to the ancient practices of the Eastern Orthodox Church and to study under master iconographer Vladislav Andrejev, who founded the Prosopon School of Iconography.

For more information on upcoming Erdman Art Gallery exhibits, go to www.ptsem.edu/ce/erdmanartgallery.php. To view works from past exhibits, go to www.ptsem.edu/news/galleries/index.php.



Alexander Anufriev, *Urban Angel*



Charles McCollough, *Prodigal Son*

a philosophical task. It requires exploration of certain key concepts. Is the "spiritual" in art as good as, or a poor substitute for, the "sacred" in religion? Can "the beauty of holiness" be replaced by "the holiness of beauty"? To approach these issues primarily in the light of either theological doctrines or aesthetic theories is to close off many of the questions that need to be explored if theology and art theory are to enter into dialogue and be enabled to address and enrich the cultural context of the Western world today.

For the most part, though, modern philosophy has parted company with theology, and vice versa. While in times past they were collaborators in the project of understanding the ancient trio of "the Good, the True, and the Beautiful," the combination of Enlightenment philosophy and Protestant theology have led to their estrangement. This seems to me a radically unhappy rupture, but for someone who holds such a view, often there is nothing to be done but to lament it. It is against this background that the prospect of holding a newly created chair of philosophy and the arts in a leading theological seminary takes on the significance it has. Here is a unique opportunity to formulate the conditions under which a fresh dialogue between religion and the arts can begin. It involves uncovering their truly common ground, and by the same token dispelling easy but mistaken assumptions about what they share. These are issues for philosophy rather than theology or the arts themselves, which is why philosophy may be the discipline that enables the right kind of dialogue. This is one that will both be and sound relevant to an increasingly secularized world in which the voice of theology is getting fainter and where the voice of the arts is more likely to be heard.

In my efforts to realize this opportunity, I will teach M.Div. courses and offer Ph.D. seminars on the central relevant topics of philosophy of the arts, philosophy of religion, and philosophy, art, and culture. Publication will also be important. The first essay published in my new position—"Can there be public architecture?"—appeared in the spring 2006 issue of the *Journal of Aesthetics and Art Criticism*, and my forthcoming book titled *Art and Re-enchantment* will be published by Oxford University Press in 2007. Other avenues have opened up as well. Having been involved in radio for a good many years, I recently had the chance to make a series of four radio programs, broadcast by the BBC in Britain but more widely available through the world wide web. Titled "God's Craftsmen," the series looked at the relation of art and faith through the lives and work of four great artists—architect Christopher Wren, poet John Donne, painter Caravaggio, and composer J.S. Bach. (See http://www.bbc.co.uk/radio/noscript.shtml?/radio/aod/scotland_aod.shtml?scotland/religion2.)

These programs were made with the assistance of the Seminary's recording studio, and discussions are underway for developing opportunities for students to make more effective use of the audio component of the internet in their ministries. On the visual side, I have joined the advisory committee of the Erdman Art Gallery, and here, too, my hope is that the opportunity the gallery presents can be exploited for a better engagement by Seminary students with the visual arts. Meanwhile, conversations with musicians in the Seminary and beyond are opening up discussion about collaborative courses in which music, philosophy, and theology might be combined in mutually enriching ways.

The new Luce Chair, as it has finally been configured, is unique. My task and my opportunity is to make it a position that others envy the Seminary for having, and seek to emulate if they can, not out of envy, but because of the fertile area that it shows the borderlands of philosophy, theology, and the arts to be. ▮

Gordon Graham is the Henry Luce III Professor of Philosophy and the Arts at PTS. He joined the faculty in January 2006, having served previously as the Regius Professor of Moral Philosophy, Kings College, at the University of Aberdeen.



Interdisciplinary Interactive and Interfaith

Continuing Education Takes a New Direction

by Heather Roote Faller

During rounds, the CPE hospital chaplain learns that her patient must choose between hospice care and aggressive treatment that could kill him. When the meeting breaks, the chaplain talks with the doctors to help them prepare for the difficult conversation with the patient. Later, she listens as the patient and his family express their grief, and prays with them about their choices. On her way out, she asks the nurses and social workers how they're feeling. "They're my parishioners, too," she says.

That chaplain was Hui Chen, now dean of continuing education at PTS. In her new role, she listens to everyone from contingency planners to West Point officials to stem cell researchers; they're her parishioners, too. These conversations are at the heart of her ministry. "If you can't talk to them, how can you minister to them?" Chen says. "We believe in a God who put on flesh and became incarnate, and that's what the church needs to do—live in the skin of those we serve and listen to them, so we can lead effectively."



Photo: C. Nolan Huizenga

Interdisciplinary Learning

Serving and learning from those in professions other than ordained ministry is one of Chen's goals for the Center of Continuing Education. "We need to be a theological resource to people who are called to other professions, particularly those who share the service-oriented nature of the vocation," she says. "When a chaplain and a doctor are talking about biomedical ethics, who is the expert? They both are, and they can learn from each other."

This fall, PTS professor Nancy Duff will teach an intensive twelve-week biomedical ethics course at the center for M.Div. students and medical, legal, and ministry professionals, who will get continuing education credit from their respective accrediting bodies. The course will cover cloning, stem cell research, reproductive health, and end-of-life issues. In the past, Duff has cotaught the M.Div. course with a physician, and she's thrilled that professionals from other fields will be in the room with her M.Div. students. "In a hospital setting, patients talk to their faith leaders, and lawyers and doctors are in the room together. This is a team," she says.

Dr. Joseph Fennelly, cochair of the committee on biomedical ethics of the Medical Society of New Jersey, also values this approach. He was the personal physician of Karen Ann Quinlan, whose parents sued the State of New Jersey for the right to remove her from life-support in 1975.



Photo: Becky White Newgren

"I think we [in medicine] need a power equal and opposite to the power of medicine, suffused, infused, and inspired with soul or meaning to make us whole again," he says. "And it has to come from your ministry profession."

Duff sees reaching out to others as an essential part of her Christian identity. "As a Christian ethicist, my understanding of ethics is based on who we are as believers in Jesus and as members of his church," she says. "As we engage with the world and learn from the world, we never give up our Christian identity. The nature of Christ is that…as Paul Lehman said, we really are to engage 'this world of time, space, and things,' because God became incarnate in *this* world."

Engaging with the world is what PTS professor Richard Fenn hopes his students will do next spring. With Dana Fearon, pastor emeritus of the Presbyterian Church of Lawrenceville, New Jersey, and visiting lecturer at the Seminary, he will teach a course at the center on disaster planning. The course will include M.Div. students, and community first responders

and contingency planners, who will get continuing education credit from their respective accrediting bodies and are helping to design the course. On the importance of and possibilities inherent in interdisciplinary learning, Fenn says, "The kind of theology that I want to engage in is a theology in which we [theologians] don't control the discussion or the questions.... I want us to get in over our heads, and in that context we might ask a theological question to which we don't know the answer."

Fenn's course will help students ask those kinds of questions as they "assess the vulnerability of a system" to disaster, whether a biological weapons attack or a massive hurricane. He is particularly interested in the human social factor that makes some more vulnerable to disaster than others. Fenn hopes his students will include people from churches and nonprofit agencies who could coordinate responses in a disaster and "prevent anyone from being left behind," he says, referring to the Hurricane Katrina disaster. "It's a question of how we will care for each other."

Other partnerships in progress involve working with the military, teachers, scientists, and social workers. Chen has begun conversation with the United States Military Academy at West Point about joint efforts in leadership training. A June seminar taught by PTS professors Chip Dobbs-Allsopp and Wentzel van Huyssteen drew public school teachers to the center to discuss the history of the conflict between the scientific theory of evolution and the theory of Intelligent Design. Continuing Education is collaborating with the stem cell research team at the University of California at Berkeley in an interdisciplinary approach to this technology, beginning with reciprocal speaker exchanges. And Sarah Kahn, director of the Cross-Cultural Counseling Center at the International Institute of New Jersey, is planning a seminar for the Center of Continuing Education for church leaders and social workers that addresses the needs of immigrants and refugees. "It behooves us [as counselors] to understand where people get their solace, and to help support that," she says. "PTS as a resource is important for us. Ninety-five percent of our clients say that what helped them survive is their faith."



Interfaith Conversation

Chen wants to offer PTS's resources not only to professionals in fields other than ministry but also to faithful people of other traditions. "The church needs to not talk only to itself. It needs to listen to and speak to others," she says. "For me, part of being Christian and being Presbyterian is an earnest desire to understand people whom we serve. And there's no better way to understand others than to learn about and from them."

In the interest of increasing interfaith understanding, last February Continuing Education held an event titled "Jihad, Just War, Holy War," which explored the war traditions in Islam, Christianity, and Judaism. Planned by former program coordinator of continuing education David Wall, the event featured Muslim scholar Yasir S. Ibrahim, Rabbi David Silverman, and President Iain Torrance. Those on the panel and many in the audience expressed interest in a future event on mercy and peace in each of the three traditions. Torrance said, "I believe there is a real common ground in the Abrahamic traditions in which we can explore the mercy of God and a new bridge-building can occur."

This summer, the center hosted Buddhist nun Bhiksuni Karma Trime Lhamo for a seminar called "What is Buddhism?" The event coincided with photographer Paul Grand's art exhibit "When the Photographer is Ready, Lord Buddha Will Appear," and many who attended were first-time visitors to the Seminary. And to Chen's delight, the topic attracted a younger generation. Two mothers brought their fourteen-year-old sons as a confirmation gift. Mary Vitullo and her son Tyler attend St. James Catholic Church in Pennington, New Jersey, and Carolyn Smotzer and her son Connor attend Pennington Presbyterian Church. Growing up Catholic, Vitullo says "this kind of learning wasn't encouraged," but she felt the event was an appropriate confirmation gift because "it gives them an appreciation of others' belief systems." Connor found the event meaningful because he has a Buddhist uncle and two Buddhist friends, one Indian and one Chinese, "and I wanted to learn more so I could talk to them better," he said.

Interactive Technology

Listening to and talking to others better is the goal, and technology is a tool to that end. As the Reformers used the printing press to communicate, Chen sees today's technology as a tool to enable the center to extend the conversation beyond Princeton, New Jersey.

A redesign of Continuing Education's web pages allows prospective participants to browse courses, register online, and access audio or video downloads of archived courses. In order to remain dynamic and responsive to current events, the center is no longer producing a printed program guide, but instead posts course descriptions online as they develop (www.ptsem.edu/ce).

The Center of Continuing Education was already equipped with up-to-date audio-visual facilities: the Cooper Conference Room features video projection of laptops, individual participant internet access, and video and audio conferencing. Chen wants to add webcasting, chat rooms, and CD-ROM courses to expand the center's reach. Of course, keeping people isolated at their computer screens is not the goal. "I'm not interested in non-experts downloading information from experts, whether on the





Photo: Leigh Imaging & Photo

computer or in the classroom," Chen says. "I'm interested in peers learning from each other, with expert guidance.

We want to bring people together and have them interact."

To that end, the February "Jihad, Just War, Holy War" seminar was webcasted, with assistance from Media Services. In addition to the seventy people who attended in Princeton, fifty people from Lebanon to Japan logged on to the webcast. Paul Haidostian, president of Haigazian University, participated from his office in Beirut and also from his home. His mother, wife, and two young daughters "watched parts [of the webcast] with high interest," he says. "The fact that I still feel connected to PTS helped a lot. I was not watching simply to get information…but also to relive the learning experience I had in Princeton."

Chen thinks this combination of in-person and online learning will meet the needs of working professionals, including those in ministry. She imagines a preaching seminar where pastors come to the center for a week to learn and bond, and then submit sermons on the web, gathering feedback and interacting online. And she wants to use technology to offer PTS's theological resources to the world. "How great would it be if we could develop CD-ROMs for house churches in China?" she asks. "That would place our voice in the fastest-growing Christian country in the world. Not everyone can come to PTS, but we can bring our resources to them, whether it be Bible study, theology, or history."

The question of how the church can be relevant to the world today in service to Christ is central to Chen's calling, and to the center's calling as well. "Jesus' coming and going has to make a difference, right in the middle of people's lives and struggles today," she says. ∎

Introducing Hui Chen

Chen believes in interdisciplinary work in part because she is cross-professional. "I always knew I wanted to be a prosecutor," she says. She didn't know she would be called to ordained ministry.

Chen received her J.D. from the University of California, Los Angeles, and realized her childhood dream of becoming a federal criminal prosecutor when she entered the U.S. Department of Justice's Honors Program. In 1997, she was recruited by Microsoft Corporation to head its anti-piracy efforts in Central and Eastern Europe, based in Munich, Germany. Then she moved back to New York City, where she worked for Microsoft in its anti-piracy efforts worldwide, including designing and delivering continuing education programs for lawyers and judges. She was living in Manhattan on September 11, 2001.

In the wake of September 11th, instead of returning to the prosecutor's desk to pursue the terrorists, Chen volunteered her services as an attorney to help families with missing loved ones apply for death certificates. One afternoon, after working with a mother and daughter missing their husband and father, Chen asked if she could pray with them, and they agreed. "I always ended my prayers with, 'Help them have the hope that comes from your resurrection,'" says Chen.

She didn't realize how powerful those words could be. When Chen finished praying, the teenage daughter met her eyes. "Do you really believe that?" the girl asked. "I had never had such a blunt question about my faith put to me," says Chen, "and I thought if I didn't believe it, I would have nothing, so I said, yes, I do, and I bank my life on it."

Banking her life on the resurrection changed it dramatically. Chen spoke to her pastor at the Fifth Avenue Presbyterian Church in New York City, where she had just completed Stephen Ministry training. After her call was confirmed, she sold her apartment in Manhattan, left her job at Microsoft, and enrolled at PTS in the fall of 2002. Upon her graduation, she was awarded the David H.C. Read Preacher/Scholar Award by Madison Avenue Presbyterian Church in New York City, a $10,000 award given to a student who demonstrates special distinction in both preaching and biblical scholarship.



Photo: Rebecca Montgomery

Hui Chen

Looking back, Chen sees how her journey has prepared her for her current role. Her public speaking experience as a prosecutor helps her preach. She realized the importance of cross-professional teams during her CPE unit at Robert Wood Johnson in New Brunswick, New Jersey. And she spent six months after her PTS graduation as a scholar-in-residence at the University of Cambridge in Cambridge, England, where she learned how Oxford and Cambridge deliver continuing education to the world outside their walls. "That influenced my thinking about where the world is going, how it fundamentally affects people's ways of practicing their faith, and how the church needs to think through these issues," she says. Her mission at continuing education is to make the center a theological resource for people to do just that.

The Church Gathered

Reflections on the PCUSA's 217th General Assembly

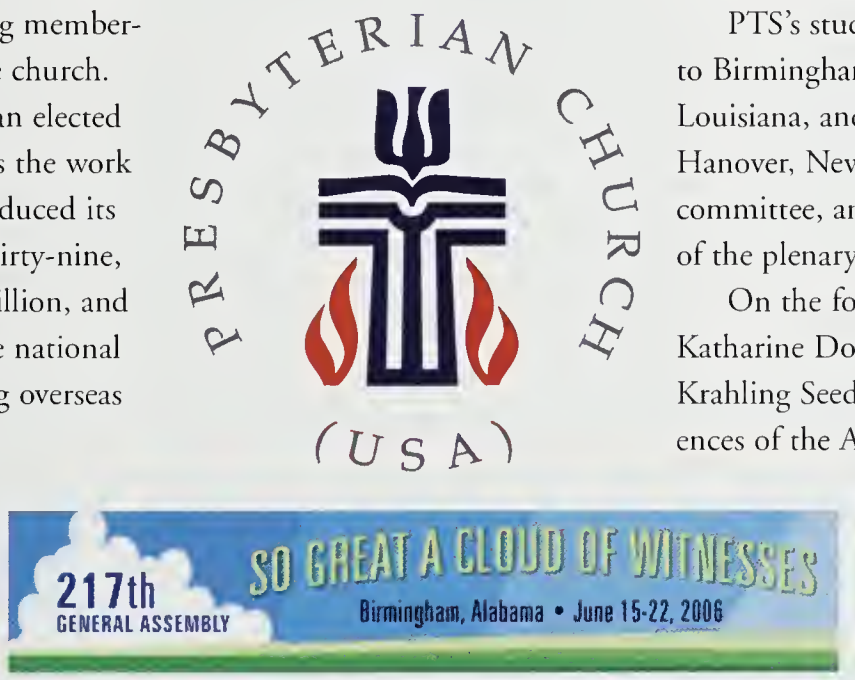
The Presbyterian Church (USA) held its 217th General Assembly in June in Birmingham, Alabama. The denomination's biennial meeting brings together lay and clergy commissioners elected by 173 regional presbyteries to discuss and vote on matters before the church.

This year's Assembly included 534 commissioners, 173 youth advisory delegates (YADs), 30 theological student advisory delegates (TSADs), 12 overseas and ecumenical advisory delegates, and many staff and visitors. The commissioners and advisory delegates met in fourteen committees, and then considered and voted on recommendations during plenary sessions. Each day included times of worship and prayer.

Major issues considered by the 217th Assembly included a report by the Theological Task Force on the Peace, Unity, and Purity of the Church (PUP) that addressed ways the denomination could stay together despite its theological differences, including differences on ordination standards; financial investments of the PCUSA as they pertain to Israel; a study paper about the theological doctrine of the Trinity; and many other issues relating to international peace, social justice, and mission.

The 2006 Assembly met in a context of change in the denomination, including increasing membership loss and funding concerns across the church. The General Assembly Council (GAC), an elected body of elders and ministers that oversees the work of the church between Assemblies, has reduced its own membership from seventy-two to thirty-nine, cut its budget for 2006–2008 by $9.5 million, and done away with 130 staff positions in the national office in Louisville, Kentucky, and among overseas mission coworkers.

The new, leaner structure will serve the denomination's 10,960 congregations as they carry out the church's mission and ministry. The GAC nominated a new executive director, Linda Bryant Valentine, approved by the commissioners in Birmingham. A layperson and businesswoman from Chicago, Illinois, Valentine took the helm immediately after the closing gavel fell in Birmingham. The GAC also elected its own new chair, Allison Krahling Seed, a 1977 Princeton Seminary alumna. Seed is the pastor of Trinity Presbyterian Church in Independence, Missouri. Other PTS alums who serve with her on the GAC include Linda Knielriemen (PTS Class of 1990), Gary Skinner (PTS Class of 1962), former GA moderator Rick Ufford-Chase (who studied at PTS in 1989), and former PTS president Thomas W. Gillespie.



As one of the PCUSA's ten theological seminaries, Princeton Seminary played a vital role at the General Assembly through its graduates, faculty, students, and staff. Professor Katharine Doob Sakenfeld was a commissioner from New Brunswick Presbytery. Professor Stacy Johnson served for five years on the PUP task force and spoke at the Assembly in committee and in the plenary to address the PUP report. Professor Dan Migliore, who helped write the study paper on the Trinity, "The Trinity: God's Love Overflowing," spoke to the Assembly and answered questions about that report. Professor Mark Taylor was the guest speaker at a pre-Assembly event on the topic of his new book, *Religion, Politics, and the Christian Right*.

President Torrance attended the Assembly as a member of the Committee on Theological Education and president of one of the denomination's seminaries. He preached at South Highland Presbyterian Church, where alumnus Ed Hurley (Class of 1981) is pastor, and later in the week hosted a luncheon there for all PTS graduates attending the Assembly.

PTS's student body elected two TSADs to send to Birmingham, seniors Will Shurley from Monroe, Louisiana, and Larissa Kwong Abazia from East Hanover, New Jersey. Each had voice and vote in committee, and voice and advisory vote on the floor of the plenary.

On the following pages, Stacy Johnson, Katharine Doob Sakenfeld, Will Shurley, and Allison Krahling Seed share in their own words their experiences of the Assembly. Johnson responds to *inSpire*'s questions about the PUP report and his experience on that task force. Sakenfeld writes about her experience as a commissioner. Shurley shares a daily journal of his work as a Theological Student Advisory Delegate. And Seed reflects on her hope for the church from her perspective as one of its elected leaders.

We invite you to read the perspectives of these Princetonians, and to offer your own by contacting inspire@ptsem.edu. For more information about the Assembly and subsequent actions, go to www.pcusa.org.

—by Barbara A. Chaapel



Seven Days in June

by Will Shurley

Princeton, NJ—April 2006: "I can't put my finger on it, Will, but something special happens at the General Assembly…"

Princeton, NJ—May 2006: "Watch out. Those people don't play fair…"

Princeton, NJ—May 2006: "The General Assembly is like one big family reunion…"

Monroe, LA—May 2006: "I hope you don't get too turned off of being Presbyterian…"

Anchorage, AK—early June 2006: "I am, thankfully, not going to be in Birmingham…"

After I was elected to serve as one of Princeton Theological Seminary's two Theological Student Advisory Delegates (TSADs) to the PCUSA General Assembly, this was the assorted advice I heard. I honestly knew nothing about the journey on which I was embarking. I had never been to an Assembly, and, actually, had only been peripherally involved in the workings of any higher governing body of the denomination, mostly through the Presbytery of the Pines (Louisiana) youth council and candidacy process.

Needless to say, advice about the Assembly and how I could most effectively serve (or survive) was plentiful. And, as grateful as I was to have advice—contradictory and disconcerting as it was—it was time for me to step into my function, and to trust the guidance of the Holy Spirit.

Wednesday, June 14, 2006

Anchorage, AK—12:50 a.m. It really is true—Alaska is the land of the midnight sun. Ever since I arrived in Anchorage to begin a CPE placement, the constant light has confused my internal clock. So, I guess departing Anchorage on a 1:00 a.m. flight to Birmingham while there is still light on the horizon shouldn't be unexpected. I'm not particularly thrilled to be traveling again, but I am very excited to be headed to the Assembly.

Denver, CO—10:00 a.m. Isn't there a saying that where two or three Presbyterians gather, they receive an offering? I have just arrived in Denver for the last leg of my flight, and there are more Presbyterians at Gate B-51 than I have seen in some churches on Sunday morning. But it is a good feeling to know that, while I don't know any of the people here, we're all going to the same place to do God's work for the church.

Birmingham, AL—8:30 p.m. I have just returned to my room after meeting my fellow TSADs. They seem like a very nice group. It's going to be interesting getting to know these people—for the first time in my seminary career, I felt as if I was able to see a picture of the larger church. All too often, I find myself equating "Princeton Theological Seminary" with the "Presbyterian Church's Seminary." It is good, even on this small scale, to see students from the other nine Presbyterian seminaries, and to get to know them not just as colleagues in ministry for the Presbyterian Church (USA), but also as brothers and sisters in Christ.

There were not many people in the convention center's hall the first time I stepped onto the Assembly's floor. There was only the slightest murmur of voices echoing in the room, and a few footsteps as the last technical details were arranged on the moderator's platform. But the room was electric. So much potential, so many possibilities. How would the Spirit move as the Assembly conducted its business? Would we be able, or willing, to truly discern God's will? What would the coming days hold?

Friday, June 1—10:40 a.m.

Church Growth and Christian Education Committee. I think this will be a relatively safe committee. We do have a few big items on the agenda—the ordination of Christian educators and the church's sexuality curriculum—but I think this will be a good place to get my feet wet. Our committee leadership seems very able, and forgiving. I've been a bit surprised at my willingness to speak up in the meeting so far. I think this is a good thing, as long as I can speak effectively—only when necessary, and succinctly then.

Saturday, June 17—3:52 p.m.

Thank heavens that taking a five-minute break from business doesn't require a motion. Or a second. Or a vote. And certainly not an amendment or a substitute motion! I have been enjoying committee work greatly, and, until about half an hour ago, I was beginning to think I was becoming a *Robert's Rules of Order* junkie. But not now. We have had four amendments to an amendment to an overture, and I think I'm going to have to find a restroom soon. I guess it's quite amazing, though, how much people care about the work of the church. Two minutes left…

Monday, June 19—6:05 p.m.

Well, we've just about ended the first day of plenary meetings. I'm on break, and, since I told Barbara Chaapel I would keep up with this journal faithfully, I think I'll write now. Two debates have stood out to me so far—the first about the Trinity paper, "The Trinity: God's Love Overflowing," and the second about interfaith relationships.

The Assembly was presented with a paper discussing the myriad ways in which God may be faithfully named. The paper affirms the historical use of "Father, Son, and Holy Spirit" as the "anchor" by which God should be named, but then goes on to describe other biblical metaphors for God. Although I foresee myself, personally, continuing to use the historical reference to the Trinity most often, I can certainly appreciate seeking to understand God more fully, although a few of the alternate triads presented in the paper seem a bit forced. The major concern I've felt during this conversation, though, is not so much about the paper itself, but about some of the informal comments I have heard. There are some who are glad to be "rid" of the language of Father, Son, and Holy Spirit because they feel this formula has too often conveyed messages of



Photo: Erin Dunigan

PTS TSADs Will Shurley and Larissa Kwong Abazia

patriarchy and images of a male God. It seems to me, though, that these "messages" are distortions of historical references to the Trinity, and require not an abandonment of "Father, Son, and Spirit," but an education about the richness of the relationships described by this language. But I will confess that this conversation requires more room than is possible in a journal.

The discussion about the Trinity paper did lead directly to my question about interfaith relationships. The next overture the Assembly considered asked the church to declare that Judaism, Islam, and Christianity have a "common heritage." What exactly does having a "common heritage" mean? Depending on how one chooses to define "common heritage," there are significant implications for Christian theology, especially for the doctrines of the Trinity and the Incarnation, since Judaism and Islam deny both. So, for the first time, I spoke on the floor of the Assembly to oppose this language of "common heritage," since I found it unacceptably vague. (I shook for a few minutes afterward. Speaking on the Assembly floor is certainly different than speaking in committee!) I don't think some of my TSAD or YAD counterparts were too happy with me, but I don't think there will be any hate mail coming my way, either. In fact, some of us have plans for dinner soon.

Tuesday, June 20—8:00 p.m.

To this point, I have not been as conflicted about the way I should vote as I was when it came time to vote on recommendation five of the Peace, Unity, and Purity of the Church (PUP) report. G-7.0103 of the *Book of Order* says that the church is not designed to function without a foundation of trust and love. So, if we trust each other, and love each other, then it would seem that recommendation five would be the most ideal path to follow for defining our denomination's ordination standards. But on the other hand, does such a position not recognize that "battle lines" have already been drawn, especially between those who cannot accept "scruples" they believe are unfaithful to Scripture and those who cannot accept the denomination's current ordination standards they believe are unjust? Holding these two thoughts in tension, I thought I would be able to reconcile myself to the outcome, whatever it might be. However, as soon as the roughly 55%–45% vote to accept recommendation number five flashed on the screen, all I could hear in my mind was, "We fractured the church." As my stomach knotted, I sat down and cried.

9:00 p.m. I'm still not sure what the practical ramifications of our actions will be. But now, instead of being as overcome as I was at first, I can think about this theologically. I have struggled more in the last hour with my theology of providence than I have in a long time. If God is sovereign over everything, then does this mean the possibility of a fractured church is God's will? Even though it crushes me, I am forced to say yes. But I am troubled by this. Did not Jesus promise the power of the Holy Spirit to his disciples at the Ascension? And did not the Holy Spirit later call the church into being on the day of Pentecost? If so, then how could a faithful God allow the church to fracture? Well, the obvious answer is, "He won't." However, this seems to be problematic, since it seems almost inevitable, according to various rumors and reports, that the Presbyterian Church (USA) is headed for schism, or at least a rapid decline in membership. Thus, I am forced to conclude that our denomination—or any denomination, for that matter—and the church catholic are not synonymous. Surely, denominations may come and go, but the church of Jesus Christ will survive forever. This has been a tough conclusion for me to draw, but if God calls the Presbyterian Church (USA) toward a mission that leads to its demise, then so be it. The universal church will go on, and, somehow, God's will will continue to be done. However, I will continue to pray not only for the Presbyterian Church (USA) to survive, but also that the denomination will thrive in pursuing its greatest mission—the proclamation of the gospel of Jesus Christ.

Wednesday, June 22—12:15 a.m.

I just got back to my room. I guess I've made it in Presbyterian circles. A friend just said to me, "Man, you've been misquoted in the *Layman*." [*The Presbyterian Layman* is an unofficial Presbyterian tabloid.] Excellent—guess I'll find out more about this in the morning.

9:50 p.m. Don't tell anyone, but I'm journaling during debate on an issue before the Assembly. It's not that I'm not interested, but I need a mental break. Good night! That same person has been at the microphone fifteen times already. Anyhow, I have really enjoyed spending my breaks with two specific groups of people—the delegation from my home presbytery and the other Theological Student Advisory Delegates. A group of us TSADs have just gotten back from Charlie's, a little, limited-menu restaurant in the hotel across from the Birmingham Jefferson Convention Center. Even though their only specialties are hamburgers and chicken fingers—and variants thereon—it's convenient, they have a table that seats eight, it doesn't require taking a bus, and we don't have to stand in the monstrous line at Subway, which is the only place near the convention center where the underage YADs can go. Anyhow, the TSADs who went to Charlie's are from all over the theological and political spectrum—but we laughed, and shared wonderful conversation. We made motions to order French fries, substitute motions to add onion rings, and called the question on iced tea. We talked about our nervousness for the church, and all the places we've been unexpectedly quoted (see 12:15 a.m. today). And we arrived at the conclusion that John Calvin's theology is obviously superior to John Wesley's. Why is it that this sort of camaraderie cannot extend to the larger denomination? Perhaps it can.... ▮

217th GENERAL ASSEMBLY
SO GREAT A CLOUD OF WITNESSES
Birmingham, Alabama • June 15-22, 2006

Called to Reconciliation

Five Years Considering Peace, Unity, and Purity

by Stacy Johnson

Q Comment on how you view the future of the church in light of the Assembly's discussion of and vote on the PUP report.

As always, the future of the church rests secure in the sovereignty of God. For the time being, however, the church still remains embroiled in controversy. To address this controversy, the task force challenged the PCUSA to embark upon a new and more faithful way of being the church, one that takes its cue less from the ideological agendas of the culture wars and more from the missional imperatives of the gospel.



Photo: C. Nolan Huizenga



Photo: Erin Dunigan

Stacy Johnson speaking to the Assembly

Naturally, I was gratified that our first four recommendations received more than ninety percent approval by the General Assembly. Our number one recommendation was that we remain together as one body. But how shall we do this? Answer: by coming together (recommendation number two) from across the theological spectrum to form intentional gatherings of worship and study, of fellowship and common mission. But how shall we achieve this unity in the face of so many diverse theological perspectives? Answer: by reaffirming (recommendation number three) the core theological convictions we share in common. But what happens when disagreements persist? Answer: we remain faithful to one another (recommendation number four) by seeking alternatives to the "up/down," "win/lose" political approaches of recent years.

Q What was the most important outcome, in your view, of PUP's process and the report's recommendations?

Twenty Presbyterians, who disagreed vehemently over many things, nonetheless came together and issued a unanimous report—the first time in living memory that such a thing has occurred. That, by the grace of God, the task force managed to do this should reassure the church that the faith we share can allow for meaningful diversity without leading to division.

Q In a changing church, describe what you think the PUP report suggests about how we can "do church/be church" in a new way.

The main thing we need to do is to become a "next generation church." The problem, of course, is that the controversies tearing mainline religion apart are preventing us from doing this. Unfortunately, the most common political tactic has been one of winner take all, with each side seeking the absolute demise of the other. In contrast, a new and more faithful way of being church requires a new and more faithful type of church leader. We need leaders who will seek to defuse conflict rather than inflame it; leaders not afraid to be connected to people who are different from themselves; leaders who are conversational rather than confrontational; and leaders not bound by labels such as liberal/conservative or evangelical/progressive but who seek to transcend these boundaries for the sake of the gospel.

Let me be a little more specific. If we are, in fact, to remain faithful to one another as the first four task force recommendations insist, then something further will be necessary. We will need to find a way to honor each other's consciences when we differ. As John Calvin put it, "God alone is Lord of the conscience," which suggests that a person's conscience is a sacred thing, as sacred as the divine image that each one of us bears. This is why I believe that recommendation number five, or something very much like it, is necessary if the spirit of the first four recommendations is not to be lost.

Recommendation number five, which was also approved by the General Assembly, calls for four time-honored things: (1) churchwide ordination standards; (2) application of those standards on a case-by-case basis; (3) protecting the conscience of individuals in nonessential matters; and (4) protecting the convictions of the broader church on essential matters through judicial review.

Had recommendation number five not become caught up in the furor over gay ordination, it would have been hailed for what it is: a return to the long-standing polity Presbyterians have used to solve every crisis in the American church since 1729. Instead, in a country currently wracked by so much fear and distrust—a country, by the way, in which a substantial number of people still believe that there were weapons of mass destruction in Iraq (fifty percent according to the latest Harris poll)—recommendation number five was turned into a political football by political advocates.

Nevertheless, recommendation number five also was passed by the Assembly, and so the question now before the church is this: do we want to find a way to respect one another's conscience, or do we want to continue pursuing ecclesiastical war? The way I see it, if the church

is to have peace, unity, and purity, then the church must cultivate a new generation of leaders who want peace, unity, and purity.

Q For you, what are the important theological underpinnings of the report? What would you say about the nature of koinonia in the report?

The PUP report begins with an eight-page theological statement. Prayerfully written and now humbly offered to the whole church for reflection, the statement is rooted in the faith of the church catholic, of the Protestant Reformation, and of the Presbyterian and Reformed tradition. Yet it understands these affirmations in a dynamic way, refusing to reduce the classical faith to a simple and abstract theological checklist. Moreover, it refuses to treat the church itself as though it were just another interest group held together merely by our own human commitments. The church is not an affinity group, nor is its life governed by the logic that motivates affinity groups. Rather, the fellowship—the communion, the koinonia—that constitutes the church is of a very different order. It derives from the same self-giving fellowship that Jesus Christ shares with the one whom he called "Father" in the togetherness of the Holy Spirit. The fellowship of the church, then, is the same sacrificial fellowship we see in Christ.

Q Comment on your role as a member of a theological faculty at a PCUSA seminary and a member of the church's task force.

Seminaries exist to train church leaders, so it is incumbent upon seminary faculty to serve as models of faithful leadership. Being part of the task force gave me an opportunity to provide such leadership at the national level, and for that I am deeply grateful. But there are many, many other ways for seminary faculty to serve the church. For example, I served for four years on the staff of a local church in Texas during my teaching days at Austin Seminary, which for me was just as meaningful and important as my more visible work on the task force. There are diverse ways, then, for seminary faculty to make connections between the life of the church and the life of the mind, between the academy and lived experience.

Q So then, how do you see theological institutions and members of their faculty contributing to the church in the years ahead, and how do you think the work of the task force illumines the formational task of the seminary?

In the years ahead I think the role of seminaries will only grow in importance. In a day when the national church bureaucracy is being weakened, our seminaries are quite strong. In a day when the church has neglected to train people in the practices and core convictions of the faith, the importance of theological institutions that study these practices and keep them alive is multiplied. Some today claim that in an increasingly post-denominational age, seminary education will become a thing of the past. Don't believe it. The seminaries have a pivotal role to play in the renewal of the church, and seminary faculty have important responsibilities to fulfill, each in accordance with his or her gifts. The fact that one-fourth of the task force's membership was drawn from seminary faculties is indicative of this pivotal role.

As for the formational task, the task force set an example of theological bridge-building by worshiping together, praying together, studying Scripture together, and pursuing fellowship together—across theological divides. Seminaries should immerse the future leaders of the church in these bridge-building practices at the very beginning of their studies.

Q Describe the sense of community that you experienced over almost five years with other members of the task force. Will you stay in touch?

In confronting our differences, something surprising happened: we discovered what we hold in common. In addition, the mystery of ordinary Christian fellowship became a reality among us. That is, the twenty of us on the task force shared not only the extraordinary work to which we had been called, but also the ordinary events of our lives—our sorrows and our joys, our illnesses and our healings. We found that the covenant we wrote during our first meeting became much more than words on a piece of paper. Most readers of *inSpire* have experienced the reality of this sort of community in a local congregation. We need to foster that same sense of community beyond our local contexts. The task force experience demonstrates that this is possible if we are open to it.

And yes, because we have become good friends, we do very much stay in touch.

Q How did you change personally during your experience of being on the task force?

At a personal level, I have a much deeper appreciation for the mystery of the body of Christ. Let me illustrate that with a story. For me, the most profound moment in our five years together occurred at the end of our three days of work with the Assembly's Ecclesiology Committee. The committee had just voted by a two-to-one margin to recommend our report to the Assembly. This meant that something very important had happened: it was no longer our report, but it had become theirs. When the committee announced that they wanted to close their work with worship, each task force member arose, one by one, to relinquish the special seats reserved for us as resource personnel so that we could return to sit with the rest of the people assembled as observers. To me this was a moving and symbolic act. For a season we had a work to do, but it was always for the sake of edifying the whole people of God. We had been called, as Calvin might have put it, not to a special status but to a special service. Our particular work was finished, but the reconciling work of the whole church in living out our recommendations was just beginning. I cannot remember a simpler or more powerful moment of worship. For me, in other words, the transformation has been one of wanting to mediate the sense of reconciliation experienced by the task force and make it a reality for the whole church. I want to be an instrument of that mediating work, so that together we can know more of the peace, unity, and purity God desires for us. By God's grace I expect to see the work of the task force bear fruit for years to come. ▮

217th GENERAL ASSEMBLY
SO GREAT A CLOUD OF WITNESSES
Birmingham, Alabama • June 15-22, 2006

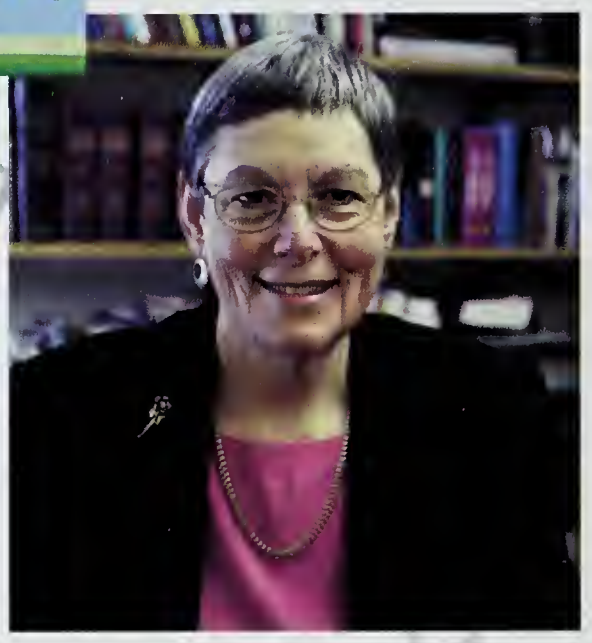


Photo: Becky White Newgren

Celebration and Collaboration
A Commissioner's Experience

by Katharine Doob Sakenfeld

Thinking about the "big picture," connecting with alums from around the country and across the world, sharing in a wide spectrum of worship styles, filled with God's spirit through music, liturgical dance, visual arts, and the word proclaimed afresh, hearing and giving testimony from the heart, and of course sitting, sitting, sitting, through committee meeting, meeting, meeting, and plenary meeting, meeting, meeting. Welcome to any General Assembly of the PCUSA, and to the June 2006 gathering in Birmingham, where I was privileged to serve as the clergy commissioner from the Presbytery of New Brunswick.

My committee assignment, Mission Coordination and Budget, offered a bit of an insider view into the tough decisions that need to be made in our national offices in Louisville these days. I was able to hear and often speak individually with key staff members, some of whom I had known during their student days at PTS, others previously known to me only as names on a computer screen. Their incredible witness and faithfulness to God and to the church, even as many of their own positions were in question in the face of budget decline, was an inspiration.

As we moved to the plenary sessions, I came to appreciate more and more the work of the committees. As any who have attended GA are aware, it is well-nigh impossible to read every document. This year commissioners were assisted for the first time by a computer system that could show motions and amendments nearly instantly on the big screens in the assembly hall. It was a significant improvement over the pre-computer era, although the system was not robust enough to support the original plan that each commissioner could view Assembly documents quickly via intranet on the individual laptops we had brought along. The purple cards that we held up for assistance when our laptops froze were among the Assembly's most-used items.

As expected, the report from the Theological Task Force on the Peace, Unity, and Purity of the Church, the study document on the Trinity (which Dan Migliore helped to write), and issues surrounding the Israel-Palestine conflict and the Middle East received most of the attention in conversation around the edges of the Assembly and in the media. The results of these discussions are available at the PCUSA web site, and I won't review them here. Rather, I will lift up what year after year attendees continue to say is the highlight of the Assembly experience—worship and related occasions of celebration.

As a woman who had been ordained to ministry of Word and Sacrament for two years before even meeting another such woman, I especially appreciated the celebration of the 50th anniversary of the church's opening of that office to women, along with the 75th anniversary of ordination of women as elders and the 100th for women as deacons. A readers' theater-style review of the saga leading to women's fuller inclusion, written by PTS professor emerita Freda Gardner, captured the spirit of the occasion with a fine mix of weeping and humor. Joint occasions of worship with two other Presbyterian denominations (the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America), reminded us visibly that Presbyterianism is bigger than "just us," even here in the U.S.A.

I conclude by recalling the presentation of the church's Self Development of People (SDOP) program in this its 35th anniversary year. We were treated to an extraordinary professional-quality concert of sacred music by a high school group featuring multiple soloists. Toward the end, we learned that SDOP had funded the group's first tour many years ago, part of a program of tours designed to incorporate auditions with teachers in music programs at colleges and universities. From that beginning, chorus participants have garnered hundreds of thousands of dollars of college scholarships in music through this ongoing program, and the concert tours have become self-sustaining financially. It was an electrifying moment for all present.

Despite difficult and sometimes painful debate, the Assembly held together, making its best effort to set a course that will enable the PCUSA to continue to proclaim Jesus Christ and to show forth God's great love for this world. May the Spirit continue to empower us for the hard work ahead. ▮



Photo: Erin Dunigan

A display area offered resources to Assembly commissioners and visitors.

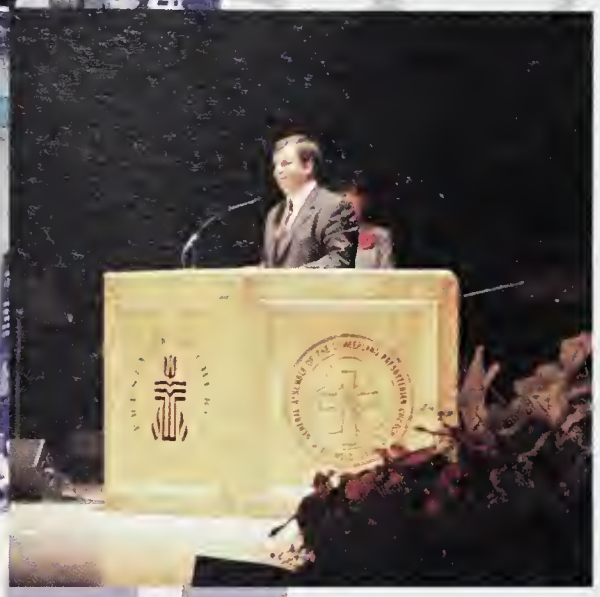


Photo: Erin Dunigan

Will Shurley offered a prayer to begin a plenary session of the General Assembly.



Photo: Erin Dunigan

PTS professor Bob Dykstra (right) listens to debate from the observers section.



Photo: Erin Dunigan

President Torrance shares a moment with Professor Sakenfeld.



Photo: Erin Dunigan

Left to right: Will Shurley, Katharine Sakenfeld, and Larissa Kwong Abazia

217th GENERAL ASSEMBLY
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Photo: Erin Dunigan

Allison Krahling Seed and Curtis Kearns follow the Assembly's business by laptop during the plenary.

Leading the Church in a Time of Change

by Allison Krahling Seed

When I was elected as incoming chair of the General Assembly Council (GAC) back in February, one of my colleagues on the Council, Gary Skinner, presented me with a copy of Dr Seuss's commencement address turned book, *Oh, the Places You'll Go!* To my pleasure and astonishment, I found it to be a timely and truthful address not only to me personally, as it has been to so many others, but to our beloved and beleaguered Presbyterian Church(USA).

"Congratulations!
Today is your day.
You're off to great places!
You're off and away!

You have brains in your head.
You have feet in your shoes.
You can steer yourself
any direction you choose."

When I entered Princeton Seminary in the fall of 1974, I never would have imagined how God's call to me would be lived out. I certainly would never have figured in leadership in the church at the national level. Unlike many of my classmates who came from "name" congregations with a long affiliation with both the Seminary and students in ministry or who were children of ministers, I came from the Southminster Church, a suburban congregation in Dayton, Ohio, the first member of my church to answer a call to ministry. I never served in any of the congregations known among students as being good feeder congregations for successful calls; instead I did my field education in campus ministry at Douglass College in New Brunswick, as a student pastor at the Trinity Church in the Kensington area of Philadelphia, and lastly at the House of Correction in Philadelphia, where I regularly wore a clerical collar and was addressed as "Father." My highest profile at the Seminary was neither in the classroom nor the chapel but in the dining hall, where I worked as cashier during breakfasts, and my most treasured moment was playing two small female parts in a Seminary production of *Catch 22*.

In other words, if Princeton Theological Seminary had done its own version of yearbook predictions in an end-of-year edition of the "Fundie Finder," I would not have been in any of the most likely to succeed categories. How did PTS most influence me, if not in the initial meanderings of my vocational path? In the quality and sincerity of faculty like Cullen Story, Don Juel, Freda Gardner, Kathie Sakenfeld, and Chris Becker, among many others, who believed in the Lord Jesus Christ, and that belief shaped their every word and action, within the classroom and without. Princeton Seminary, from Dr. McCord on down, was staffed with the finest of role models for the Christian life.

With wisdom Dr. Seuss continues on:

"Wherever you fly, you'll be best of
the best!
Wherever you go you will top all
the rest!
Except when you don't.
Because sometimes you won't.

I'm sorry to say so
but, sadly, it's true
that Bang ups
and Hang ups
can happen to you."

Is it curtains for the Presbyterian Church (USA)? While there are a number of Presbyterians who found the passing of recommendation five of the Peace, Unity, and Purity Task Force Report as sounding a death knoll for the Presbyterian Church, even as the General Assembly (GA) reaffirmed its commitment to fidelity and chastity for church officers, and while the movement toward new mission entities and fellowships continues, and these developments are to be taken seriously, "bang ups and hang ups" are part not only of our individual lives but also the life of our denomination. Therefore I believe that our key issue as a General Assembly Council is the same in the immediate future as it always has been: how to equip the church to carry out the Great Commission of our Lord and Savior Jesus Christ in our time and place, using the gifts, history, and theological perspectives granted

us as Presbyterians. We as a Council are not an independent entity; we are charged with carrying out the directives and intent of the church as a whole as expressed by the General Assembly.

Nevertheless, in our current context this means that we are facing certain particular challenges:

How to structure ourselves to make the best use of our resources to do mission and ministry. New groups like the Presbyterian Global Fellowship are being instituted for mission both within and beyond our current avenues of mission, and our presbyteries and synods are taking new initiatives for ministry within their bounds. How do we best partner with them and with our middle governing bodies to help God's work flourish and grow?

How to inspire Presbyterians to grow in giving and how to fund our work as a church more efficiently. We know that Presbyterians give generously and want a sense of active participation in the life of the church through their giving. We also know that not all mission is "glamorous" but may still be essential, and we have learned that theological



Photo: Erin Dunigan

Allison Krahling Seed with Victor Aloyo, PTS director of vocations

decisions and actions of the PCUSA have consequences for stewardship. One of my joys in stewardship is seeing how the Mission Initiative: Joining Hearts and Hands campaign is partnering with individuals, congregations, presbyteries, and synods in doing significant new work in church planting and transformation, support of multicultural ministries, and mission overseas to the glory of God. We will meet our $40 million goal because the ministries that are funded speak to the deep needs of our hearts to do our part to reach out in the name of Jesus Christ both in our neighborhood and across the seas. And, of course, it is my dearest hope that the promised $150 million Loaves and Fishes Fund will be available to take away any excuses we may have for not being active and creative in our evangelism. Too often we have used lack of funds as a reason for inertia—if the Loaves and Fishes Fund is there, we had better get cracking!

How to communicate our joy in Jesus Christ as we carry out our responsibilities to the church and to the world. I have to be honest—service in a time of transition is difficult, but we do it despite the uncertainties and dilemmas out of gratitude for what Christ has done for us in his death and resurrection. While I knew that we would have to lose some critical staff from budget constraints and that we would be reshaping both our staff and our elected structure to meet the claims of our mission, I did not anticipate that we would be doing it without our senior staff and our senior support staff, who felt that their positions should not be protected in our recent staff reduction. I also could not have predicted that our new executive director would be chosen from the "outside." Executive Director Linda Valentine has walked into an enormous task with high expectations, and she has made an amazing start. Still, I pray that we all give her the time and support she needs to develop trusting, collegial relationships within the council and within the church as a whole. I remind myself daily that God's grace can redeem our mistakes and omissions, and God's love and humor lifts us up and keeps us going. The life of the church is in Christ, not in me or in the council, and I just cannot believe that God has nothing more for us to do. NO, to use Dr. Seuss, there are still places for us to go!

When asked what gifts, abilities, and skills I possess that would equip me to serve as chair of the GAC, my answer would be that I am unapologetically Presbyterian. Ever since attending a GA as a youth advisory delegate I have been impressed by the workings and presence of the Presbyterian Church, and I feel even more so after five years of service on the council. Change and controversy does not daunt me, although I do maintain a healthy respect for each. While serving as presbytery moderator and two years as council moderator of a presbytery that has had very sharp theological division, I was able to maintain the respect and confidence of those with differing opinions and passions. I love our church, flawed as we are, and I have an enthusiasm for it that discouragement can never quench.

In addition, although I have served the PCUSA in various capacities over the years, I would highlight my relationship with the Trinity congregation of Independence, which I have served as pastor for eleven years, as both a gift and strength. What we in the larger PCUSA have faced in recent years—declining membership, changes in giving patterns, theological questions, societal challenges—we, of course, have faced on a smaller scale in the local church, and we at Trinity persevere in faith, holding fast not to who we have been but to our call to go forth. It is the hope and support I carry from my ministry with the members of Trinity, who daily live out their discipleship, that gives me the encouragement to follow the call of Christ in positions I would never have sought, in venues of which I would never have dreamed.

And so, to our dear church, in the words of the good Dr. Seuss,

"On and on we will hike
and I know we'll hike far
and face up to our problems
whatever they are.

And will we succeed?
Yes! We will, indeed!
(100% guaranteed.)"



But not on our merits, but Christ's—the one who moves mountains, the one who brings power in weakness, the one who covers our faults and failures. the one who rose from the dead to bring life everlasting. With such a Lord, oh, the places the church can go! ▮

outStanding in the field

pizza grill

Making Pizza, Making a Difference

by Heather Roote Faller



Photo: Becci Curtis

Photo: Matt Morgan

Becci Curtis lends a hand during the lunch rush.

It's Friday night at the Eagle Harbor Loop Pizza Grill in Orange Park, Florida. "Order number 171," announces a voice over the loudspeaker. Order 171 is a bacon cheddar burger with homemade chips and a milkshake. Behind the counter, young employees are tossing salads and whipping shakes. The soda machine needs ice, another order is coming in, and the secret-recipe pizza sauce is about to bubble over.

That's when Becci Curtis ('05B), associate pastor for youth ministry at Orange Park Presbyterian Church, walks in. Curtis works at the Loop, too, but she takes orders of a different kind. She is a restaurant chaplain.

Paid by the restaurant, Curtis has a simple job description: to support the staff, whether that means chopping lettuce or conversing with an employee about a personal problem. "Some kids feel there are not a lot of people who care about them, and often they don't even know how to care for each other," she says. "This is one way to represent God's love to them. I tell them my job is to be available if they want to talk about anything." "Anything" includes school problems, credit cards, the Super Bowl, or even the manager. The conversations are completely confidential.

The idea for the restaurant chaplain is credited to Mike Schneider, cofounder and CEO of the Loop. Schneider was in the restaurant business for years before he became a Christian, and then he considered pursuing full-time ministry. He shared his struggle with a group of business executives, who suggested that perhaps the restaurant was his calling, and that he should look for opportunities to minister where he was. Nine years later, there are seven chaplains covering Loop restaurants in Florida, with plans to expand the program to other states. The chaplains gather with a chaplain coordinator every six weeks to share experiences and get support.

Most of the restaurant chaplains are trained youth pastors. "Like many quick-service and fast-casual restaurants, many of our employees are young," says Schneider. "Many suffer from dysfunctional homes, or problems at school. The chaplains are a resource for these kids." And a witness. "What they see in our chaplains is often the only thing they see of church," he says.

The chaplains' ministry extends outside the restaurant, too. When employees started asking questions about the movie *The Passion of Christ*, Schneider paid for tickets for any employee who wanted to go, and for coffee afterward. He sees this kind of support as part of his responsibility as an employer both to his staff and to their parents, who entrust him with their children. "Parents have thanked me for the difference a chaplain made in their child's life," he says.

Nineteen-year-old Tamika Atwell, a full-time college student and a full-time service leader at the Loop where Curtis works, agrees that Curtis's presence makes a difference. "We don't always know who is talking to her, but we know people do. Everyone trusts her," Atwell says. Dani Feliciano, owner with her husband of Curtis's Loop franchise, says that finding a chaplain helped her team function better.

Feliciano adds that the purpose of the chaplain "isn't to push religion. We're Catholic," she says of her husband and herself, "not Presbyterian, but the point is finding unity, and having a chaplain creates a wonderful atmosphere." On the question of converting employees, Schneider is clear. "We don't hit anyone over the head with this," he says. "We have Jewish, Muslim, and Hindu employees, and they know that our chaplain can help them locate a member of their faith community. The chaplain is a conduit to assist all our employees."

For those who show interest in Christianity, Curtis is happy to share her love of Christ. After many conversations, one young employee asked her, "How do I know that I'm a Christian?" Eventually, he asked about Curtis's church. "So I told him we were in the midst of a sermon series about *The Da Vinci Code*, and he came with his girlfriend. They wanted to know how to become members," Curtis says. That was a unique situation, though. "The employees all know that I'm a pastor, and where I'm a pastor," says Curtis, "but that my goal isn't to bring people to my church."

Curtis *is* intentional about bringing her work in the restaurant back to the church. "I've used my work at the restaurant as a sermon illustration," she says. "I said that we as pastors encourage congregants to share their faith at work, and this is how I do it. I tell them that I don't shout Bible verses; I just live life with the kids. I see it as a way for me to reach out to a community that wouldn't normally have contact with the church. It's going where they are, instead of expecting them to come to where I am." ▮

outStanding in the field

A Promise Kept

by Heather Roote Faller

Darrell Armstrong ('99B) never intended to become director of the Division of Child Abuse Prevention and Community Partnerships for the New Jersey State Department. As the third pastor to serve Trenton's historic Shiloh Baptist Church in the last one hundred years, he was committed to parish ministry, and had agreed not to work an outside job. That's when the phone rang.

It was February 2006, and Human Services Commissioner Kevin Ryan asked Armstrong to take on rebuilding the state's child abuse prevention strategy. Armstrong first prayed, then spoke to his wife, who gave her support. Then he spoke to his congregation. Two hundred people voted on whether he could pursue the state job in addition to his church responsibilities, and ninety-eight percent voted yes. "I felt fully supported by God, family, and church," said Armstrong, "and then it became a personal mission."

The mission was personal because Armstrong knows what it's like to be a child in need. He was born to a fifteen-year-old mother and raised in South Central Los Angeles. When he was five, he and his eighteen-month-old brother were made wards of the State of California after their mother's boyfriend purposely scalded the younger child, causing third-degree burns. The brothers were separated, and over the next eighteen months Armstrong was sent to three different foster homes, until his maternal grandfather and step-grandmother took him in. Years later, during his third year at PTS, he learned that his mother had died of an overdose of heroin and crack cocaine. "After eulogizing my mother, I promised God, my mother, and myself that I would do more to strengthen families so that children would not experience what I did," he said.

And Armstrong kept his promise. After graduating from PTS, he founded the National Association of Foster Children. Because of this advocacy, in 2003 Jim McGreevey, then Governor of New Jersey, appointed him to the Governor's Cabinet for Children, an interdepartmental instrument for child abuse prevention. In 2005, Governor Jon Corzine asked him to cochair his child welfare reform transition team.

Now as director of his division in the newly created Department of Children and Families, Armstrong is responsible for New Jersey's strategy for preventing child abuse and neglect, and for building the community-based infrastructure to implement it. The division is also new and is part of reforms to the state's child welfare system after the widely publicized 2003 death of seven-year-old Faheem Williams in Newark, New Jersey.

The heart of Armstrong's strategy is to support the whole family. "You can't get to prevention and protection until you deal with family strengthening," he said. To that end, Armstrong supervises thirty people and oversees two major programs. The New Jersey Task Force on Child Abuse and Neglect advises the state on child abuse prevention and child protection and gives grants to nonprofits to do abuse prevention. The School-Based Youth Services Program covers more than 200 sites where students can access individual and family counseling and job services. Armstrong is also building a staff who will work on issues of home visitation, parenting education, substance abuse, domestic violence, and faith- and community-based organizing.



Photo: The College of New Jersey

Above left, the seal of the State of New Jersey; below: Darrell Armstrong

Armstrong sees child abuse prevention and family support as endemic not only to his own call to ministry, but to ministry in general. He cites God's injunction to care for the orphan, and Jesus' concern for children.

Although his commitment to children flows out of his commitment to Christ, Armstrong's mission as a state employee is "to do the work of God in as broad a context as I can." He has questioned whether he can work in government without compromising his prophetic pastoral voice, but found his answer in the Book of Daniel, which his church was studying when he was offered the state job. "We talked about what it means to be a witness in your work environment," he said. "Joseph, Nehemiah, and Esther served in the courts of pharoahs and kings in prominent positions, and there's a real lesson there, that you can serve in the public arena and still be true to your God. God puts people where he wants them to be for reasons and seasons. And you never know how long nor exactly what the reason is, other than to glorify God."

At this season in Armstrong's life, he feels he's where he should be. "I see this work as a divinely ordained opportunity," he said, "to work with Governor Corzine and Commissioner Ryan, because both men share my deep commitment to strengthening families and empowering children." When asked what he would tell today's seminarians about life in ministry, he said, "Never put God in a box. You never know where God will take you." ▮



Photo: Darrell Armstrong

Armstrong with his wife Melanie L. Pinkney, Esq. and their daughter.

Class notes

1944 **Franklin Elser (b)** writes, "I do enjoy getting news of the classes from '41 to '48. I am now 91 years old and enjoying life here [in Liberty, Missouri]. Physically I waver between chronic euphoria and rigor mortis. May God continue to bless you all, as he does me. Betty and I recently returned from a trip to Sitka, Alaska, to witness the high school graduation of my granddaughter, Kera. God is so good! Keep us in your prayers."

1947 **Marie Melrose (E)** and **Richard W. Irwin (B)** met again in Brazil last June after 59 years. Melrose had just completed three months teaching English at the Faculdade Teológica Sul Americana in Londrina, in southern Brazil. Irwin has served on the pastoral staff of the 141-year-old Primeira Igreja Presbiteriana Independent de São Paulo since 1980. They have both known each other since high school days in Los Angeles. She served as a lifetime missionary of the PCUSA in Korea, and he in Brazil. Melrose presently lives in Pasadena, California. ▼



1956 **Donald A. Crosby (B, '59M)** has been professor of philosophy emeritus at Colorado State University since December 2001. He taught there for 36 years.

Joe David Ruffin (B) has been stated supply of the Youngblood Memorial Presbyterian Church in Robinson, Texas, since 1996.

1957 In May, **Robert W. MacGregor (B)** lectured and consulted on corporate responsibility and business ethics at the American University of Beirut in Lebanon. He actively participated in July in a business leadership group, which included leaders from Asia, Europe, the Americas, and other regions, at the annual meeting of the Caux Round Table (CRT). CRT honored MacGregor for initiating CRT principles for business.

R. Daniel Simmons (M) has published a reference book titled *Quotations for Motivation, The Right Word at the Right Time.*

1960 **C. Thomas Hilton (B)** and his wife, Jan, celebrated their 50th wedding anniversary on August 31. Hilton is a member of the Seminary's Board of Trustees.

1962 **Henry M. Bruen Jr. (B)** retired in January from half-time work as CPE supervisor at Asheville VA Medical Center in Asheville, North Carolina.

William A. McQuoid (B) retired from Pennington Presbyterian Church in Pennington, New Jersey, in November 2005.

1964 **Peter Marshall (B)** was the keynote speaker at the Cabarrus Prayer Breakfast in Cabarrus, North Carolina, in April. Guest speakers led prayers focused on government leaders, the economy, children, and health. The event was a build-up to the National Day of Prayer on May 4 and The Global Day of Prayer on June 4.

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editors may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1966 **John G. Gibbs (D)** is active as enabler of Presbyterians for Restoring Creation for the Presbytery of Northern Plains. He also writes on ecological theology for Episcopalians at www.env-steward.com.

C.F. Sandy Pofahl (b) publishes a weekly newsletter that includes a story of compassion and understanding each week. He also supports an orphanage in Kenya that is home to 300 children whose parents have died of AIDS.



Members of the 50-year class who attended last May's alumni/ae reunion gathering

Class notes

Gerald L. Stone (B) took early retirement from the University of Iowa in 2001. He lives in Dana Point, California.

1967 **Norm Nelson (M)** is president of Compassion Radio, a communications ministry that also does humanitarian work in thirty countries. He recently made his sixth trip to Iraq, has engaged in Muslim/Christian interreligious dialogue at the Institute of Politics and International Studies in Tehran, Iran, and is organizing a secular university in Khartoum, Sudan, in partnership with former Pakistani president Jafaar Al-Nimeiri.

Donald O'Dell (B) has written *How the Bible Became the Bible* (Infinity Publishing). O'Dell believes that interpreting the Bible literally does it and its authors a great disservice. He makes the case that "human nature has always had a strong desire for simplistic, black and white, religious beliefs—a desire to know that one is right." He believes "what must be taken into account is historical context, and once this is accounted for, one can finally sift through the rubble of the ages and extract what [one] believes is the true and relevant word of God."

1969 In celebration of their fifty-fifth wedding anniversary, **Ron Soderquist (M)** and his wife, Elda, have written *EQUALITY! Secret of Lasting Love*. Both respected family counselors, the Soderquists have used their counseling and personal experiences to construct a series of engaging vignettes and practical exercises "that will let equality blossom in any marriage."

1970 **Richard Hesel (b)** was the guest speaker at Oklahoma State University-Okmulgee's graduation ceremony on April 21. He is cofounder and senior partner of Art & Science Group, a consulting firm specializing in the marketing of higher education.

His Holiness Abune Paulos (M, '88D), patriarch of the Ethiopian Orthodox Tewahedo Church and one of the presidents of the World Council of Churches, was in Washington, D.C. in July for a meeting sponsored by Church World Service for religious leaders in Africa and the United States to address problems in Africa, from the spread of AIDS, to famine and the shortage of clean water, to the distribution of wealth. The patriarch was representing both the World Council of Churches and the All Africa Council of Churches. He is the spiritual leader of Ethiopia's 77 million people. ▼



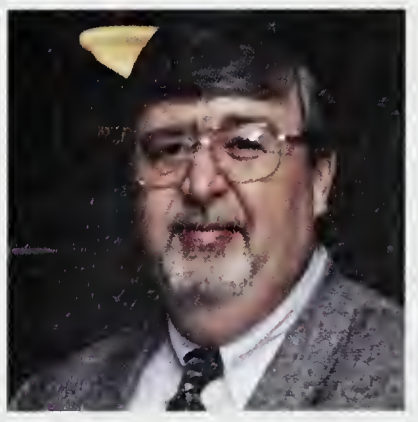
R. Scott Sullender (B, '73M) was appointed on July 1 as director of the Lloyd Center Pastoral Counseling Service at San Francisco Theological Seminary. He previously served as executive director for the Samaritan Counseling Center in Upland, California, a nonprofit church-sponsored counseling program. He is also the program director and founder of Behavior Education and Management Services, an in-home parent education and behavior modification program for families with developmentally disabled children.

1972 **Lev Sherman (B)** writes, "For the first time since [my] placement after ordination in 1973, [I am] working as a full-time Episcopal priest." He was called in March to become the vicar of St. Martin's in Palmyra, Maine, and added these duties to his similar role at All Saints in Skowhegan. Two weeks after he began at St. Martin's, he attained national notoriety as the 1839 church building burned down. "The fire was judged to be accidental, no relation to the unfortunate events of arson happening in so many places," he writes. "Spirits are good all around, and we continue forward with true Maine grit. [I] look forward to hearing from other members of the Classes of 1971–73 as the [Alumni/ae] web site develops."

1973 **Kenneth Bedell (b)** has been awarded a general grant by The Louisville Institute for his project "Leadership in the Mainline Protestant Church: Identifying and Encouraging Healthy Habits."

Alexander H. Wales (B) is beginning his twentieth year as pastor of the First Presbyterian Church in Warrensburg, Missouri. His son, Nathan, headed for the University of Connecticut for graduate work in anthropology after a summer dig in Georgia (Russia). His daughter, Emily, is a senior at William Jewell College in Liberty, Missouri, and has been named a Truman Scholar.

1974 **Daniel Rabovsky (B)** is the executive director of Meals on Wheels of Metro Tulsa, a cooperative ministry of 140 congregations that provides nutritious meals and friendly visits to the homebound. He also serves as stated supply pastor of the First Presbyterian Church of Nowata, Oklahoma. ▼



Roger Skelley-Watts (B), pastor of Huron United Methodist Church in Huron, Ohio, since July 2002, has been elected by his annual conference as chairperson of the East Ohio Conference Commission on Christian Unity and Inter-Religious Concerns. He is the past recipient of the

Class notes

Many alums who send in class notes have added their email addresses to the PTS web site. You can contact them using the online alumni/ae directory (www.ptsem.edu) by choosing "Alumni/ae" from the home page and "Alumni/ae Directory" under Online Services. If you do not have the alumni/ae password for this section, please contact the Office of Alumni/ae Relations/Giving at alumni.relations@ptsem.edu or call 609.497.7785 for further assistance. As a rule, we will no longer publish email addresses within the class notes section of *inSpire*.

Van Bogard Dunn Award for involvement beyond religious boundaries, and represented the United Methodist Church in many ecumenical and interfaith activities in Cuyahoga County in his previous position as Cleveland District associate for missions and congregational development. ▼



1975 Since April 2002, **Theodore A. Gill (B, '94d)** has worked as senior editor for WCC Publications, the press of the World Council of Churches. He is also active in the Geneva, Switzerland, parish of the Church of Scotland, and serves on the program committee of the John Knox International Reformed Center in Geneva.

He presented a meditation at a May 2006 memorial service for his father, **Ted Gill ('43B)**, at San Francisco Theological Seminary (SFTS). The senior Gill, a longtime Princeton resident who died in June 2005, served as president of SFTS from 1958 to 1966. During graduation week, that seminary formally dedicated his professional papers as part of their presidential archives.

Craig W. Hendrix (B) has been hired by Outplacement Projects Inc. as a senior consultant in human resources, delivering outplacement services to clients in the Knoxville, Tennessee, market and beyond.

1976 **William L. Austin (B)** serves as director of ministry education for the Carolina Region of the C.M.E. Church.

David S. Barnard (B) continues to serve full time as a school psychologist in Addison, New York, and part time as pastor at the United Church of Jasper, New York, a merged PCUSA-United Methodist congregation.

1977 **Allison Krahling Seed (B)**, pastor of Trinity Presbyterian Church in Independence, Missouri, is the new chair of the PCUSA's General Assembly Council. She began her new role as chair this summer, following the General Assembly.

1978 **Raymond A. Meester (B)** was awarded a summer stipend grant by The Louisville Institute for his project "Alternate Reality: Envisioning Ministry with the Deaf." This grant is offered to academics and pastors engaged in summer research projects pertaining to American Christianity.

1979 **Douglas J. Brouwer's (B, '86P)** latest book, *What Am I Supposed to Do with My Life? Asking the Right Questions* (Wm. B. Eerdmans), has just been published. Brouwer is pastor of the First Presbyterian Church in Ann Arbor, Michigan. "Go Blue!"



Classmates from PTS's twenty-five year reunion class reconnected on campus in May.

David DeRemer (B) received a D.Min. degree from Drew Theological School in Madison, New Jersey, in May. He is senior pastor of St. John's United Church of Christ in Nazareth, Pennsylvania.

1980 **George Cladis (B)** is vice president of T3 Micro, Inc., a multinational company based in Los Angeles with manufacturing plants in Korea and China and worldwide sales. He is also administrator of the T3 Foundation for Benevolent Giving.

Richard Allen Farmer (B), president of RAF Ministries, Inc., preached in June at the Miracle Temple Church of God in Christ in Norwalk, Connecticut. He has led RAF Ministries, a church renewal ministry that uses expository preaching and music to stimulate followers, since 1992.

1981 **M. Craig Barnes (B)** was the speaker at Grove City College's baccalaureate ceremony on May 19.

1982 **Robert M. Goldstein (D)** serves as lead pastor of St. Francis Lutheran Church in San Francisco, California.

1983 **Brian T. Hartley (B)** has been granted a sabbatical from Greenville College during the 2006 fall term in order to serve as a scholar-in-residence at the Institute for Ecumenical and Cultural Research at St. John's University in Collegeville, Minnesota, lecturing and writing on the topic "The Elizabethan Homilies of 1563 as an Instrument of Spiritual Formation in the Emerging Ecclesia Anglicana."

David Longacre (B) is educational resources coordinator for HARVEST USA, a ministry that partners with and equips the church to address sexual sin. He leads seminars and does facilitator training, as well as oversees the educational materials development of the organization.

1984 **Wesley D. Avram (B)** was installed on June 11 as the seventh pastor and head of staff of the Bryn Mawr

Class notes

take a bow

J. David Cassel ('75B), professor of theological studies at Hanover College in Hanover, Indiana, was awarded the 2006 Arthur and Ilene Baynham Outstanding Teaching Award. This award is accompanied by an engraved medallion and a cash gift.

John Groth ('84B, '96M) was chosen by the U.S. Air Force as the Outstanding Reserve Chaplain for 2005. An award ceremony was held for him during the summer in Washington, D.C.

Rick Ufford-Chase ('89b) was awarded an honorary doctorate by Bloomfield College in Bloomfield, New Jersey, at the school's 133rd commencement ceremony on May 25, 2006.

Galen Johnson ('95B) has received the Faculty Excellence Award for being Teacher of the Year at John Brown University in Siloam Springs, Arkansas. He teaches church history, theology, and philosophy.



Mihee Kim-Kort ('04B) is the first recipient of the William P. Wood/First Presbyterian Church Scholarship, established in 2003 through gifts in honor of William P. Wood on the anniversary of his twenty years at the First Presbyterian Church in Charlotte, North Carolina. Every year, the presidents of Columbia Theological Seminary, Princeton Theological Seminary, and Union Theological Seminary-PSCE each select one of their top students to be candidates for the $15,000 scholarship.

Kim-Kort is associate pastor at College Hill Presbyterian Church in Easton, Pennsylvania. She has a passion for multicultural ministry, women's community, and spiritual formation/education. This fall she is enrolled in the Th.M. program at PTS.

Presbyterian Church in Bryn Mawr, Pennsylvania, in suburban Philadelphia.

Ruth R. Hicks (B) is no longer associate executive for ministry of the Presbytery of Greater Atlanta. She and her husband, John, are enjoying an early retirement in Idaho.

Jerres Jane P. Mills (B) writes, "For the summer, or until the snow gets bad, I am living in the manse at Whitlash, Montana. You can see the community at montanapictures.net/whitlash-montana.htm. The gable of the manse is visible between the church steps and the signboard." Mills writes that she is the first PCUSA supply pastor in many years. "The church serves anyone in a huge area who wants to go to church at all. I resigned from the Yoked Parish in Harlem [Montana] two years ago, but have continued to live there until now. [I] still have my house there, and have helped the church in Chinook with various situations, including a successful PNC."

Mary Isabel Robinson-Mohr (B) has been awarded a sabbatical grant for pastoral leaders by The Louisville Institute for her project "Learning from the Lands That Have Nurtured Faith."

1985 Dwayne L. Brown (B)

received the D.Min. degree from Austin Presbyterian Theological Seminary on May 21. He and his wife, **Vicky ('85E)**, are copastors of the First Presbyterian Church of Roseburg, Oregon.

William G. Carter (B) has been awarded a sabbatical grant for pastoral leaders by The Louisville Institute for his project "Psalms without Words: Renewal through Rhythm, Text, and Tune."

The United Methodist Church's Worship Office has posted a hymn by **Carolyn Winfrey Gillette (B)** on their web site, http://www.gbod.org/worship/default.asp?act=reader&item_id=16520&loc_id=17.823. The hymn, set to the familiar tune of St. Denio ("Immortal, Invisible"), speaks of God's ownership of the created earth and of our stewardship of it.

Baylor University's *Christian Reflection* journal has published and posted online Gillette's hymn "Where Is Bread?" inspired by the July 30 gospel text about Jesus' feeding of the 5,000.

Weldon Gregory Thomas (B) serves as pastor of New Bethel Christian Methodist Episcopal Church in Rochester, New York.

1986 Margaret Grun Kibben (B, '02P)

, a U.S. Navy chaplain currently serving in Afghanistan, was recently promoted to the rank of captain.

Nancy Lindell Sautter (B) continues to serve within the bounds of Philadelphia Presbytery, currently as the interim pastor at historic Neshaminy Warwick Presbyterian Church in the shadow of the original Log College.

1987 Thomas L. Blackstone (B)

became the pastor of Green Street United Methodist Church in Augusta, Maine, in July. He continues as a member of the adjunct faculty of Bangor Theological Seminary and writes a religious column for the *Bangor Daily News*.

Edward Mark Godshall (B) was the guest speaker at the fourteenth annual Four Chaplains Prayer Breakfast on May 10 at the Yorktowne Hotel in York, Pennsylvania. Godshall has served two tours of duty in Iraq, and before going to Iraq he was featured in a television film on the lives of the famous "Four Chaplains," titled *Sacrifice at Sea*.

Class notes

Are you surfing the web?
You can now submit your class note online! Keep us informed by visiting our alumni/ae web site at: **http://www.ptsem.edu/bond/submitnotes.htm**

Adrian College chaplain **Christopher P. Momany (B)** has recently published an article in *The Asbury Theological Journal* titled, "The Fellowship of the Spirit/Intersubjectivity by Participation." Momany also continues to write for the *Daily Bible Study* of The United Methodist Publishing House. This summer he focused on 2 Corinthians.

Gary J. Ziccardi (B) was deployed September 2005 through January 2006 to Bagram Air Base in Afghanistan with Joint Task Force 76, and served as detainee facility chaplain. He was promoted in March to wing chaplain at Seymour Johnson Air Force Base in North Carolina. In May, he graduated with a D.Min. on "Spirituality Values Assessment among Air Force Personnel" from Oblate School of Theology.

1988 **Laurie J. Garrett-Cobbina (B, '89M)** accepted a new faculty position as The Shaw Family Professor for Clinical Pastoral Education at San Francisco Theological Seminary (SFTS), which she began in July. She is a certified ACPE supervisor and was the assistant director for the Mecklenburg Acute Care System chaplains and coordinator of pastoral care and education at the Carolinas Medical Center in Charlotte, North Carolina, as well as pastor of Smallwood Presbyterian Church in Charlotte, before joining the SFTS faculty.

Robert Johnson (B) writes that he has had a rather eventful year. He and his family (wife, Marianne, sons Nathan, 12, and Peter, 8) moved to Pakistan, where he and his wife are mission coworkers with the Presbyterian Church (USA). Johnson is assigned to work as an ecclesiastical and structural consultant with the Presbyterian Church of Pakistan, as well as being professor of Christian thought at Gujranwala Theological Seminary, and dean of the chapel at Forman Christian College in Lahore. Johnson writes, "Marianne is the executive assistant to the rector (basically vice president for administration) at Forman. Also, I was just awarded my Ph.D. in history and theology from Union Theological Seminary-PSCE in Richmond, Virginia. My dissertation title was "Full Moon over Washington: Charles Ferguson and the Religion of American Democracy."

Mark L. Tidd (M) serves as the command chaplain for U.S. European Command, which commands all U.S. military forces in ninety-two countries in Europe, most of the continent of Africa, and Russia. He coordinates ministry to U.S. military forces, participates in meetings with military chaplains and other religious leaders, and advises the command on religious issues. He writes, "The headquarters is located in Stuttgart, Germany, a wonderful place to live."

1989 **Michael J. Battle (B)** has been awarded a summer stipend grant by The Louisville Institute for his project "Desmond Tutu: South African Confessor." This grant is offered to academics and pastors engaged in summer research projects pertaining to American Christianity.

Olive Elaine Hinnant (B) graduated with a D.Min. in preaching from Iliff School of Theology in Denver, Colorado, in May 2004. She is rewriting her dissertation for publication by Pilgrim Press. She has recently moved to Santa Fe, New Mexico, to "write and be in the Land of Enchantment. Look for *God Comes Out: Creating a Lesbian and Gay Homiletic* in fall 2007. *Vaya con Dios.*"

Cynthia Rigby (B, '98D) spoke at the preinaugural activities for the inauguration and installation of William J. Carl III as president and professor of homiletics at Pittsburgh Theological Seminary.

1990 In October 2006, Regal Books will release *Fearless: Forty Reflections on Fear*, written by **Tom Stephen (B)** and **Virginia Starkey ('91B)**. This devotional book seeks to redefine personal biblical reflection by using image- and word-based devotions. The book incorporates forty images from world-class surf photographer Hank Foto that enhance forty devotions taken from twenty Old Testament and twenty New Testament biblical passages on the theme of fear.

Wanda L. Weidman (M) was installed as pastor of Covenant Moravian Church in York, Pennsylvania, on May 7.

1992 **Sarah Sarchet Butter (B)** was "honored to attend an Oxford Roundtable in August on religion, education, and the state." She would welcome comparing notes with other PTS alums that have attended an Oxford Roundtable. Her email address is revbutter@fpc-wilmette.org.

Donovan Drake (B) received his D.Min. from McCormick Theological Seminary. He recently had a chapter published in a book titled *Dimensions of Older Adult Ministry: A Handbook* (Witherspoon Press).

W. Anne Joh's (B) new book, *Heart of the Cross: A Postcolonial Christology*, is available from Westminster John Knox Press.

1993 **Hans E. Andreasson (M)** lives in the middle of Sweden in a small town called Mora, famous for its annual March skiing race, Vasaloppet. He is currently working as editor for a book on the history of the Covenant Church of Sweden 1878–2002.

John Anthony Bertone (M) received a Ph.D. in New Testament from the University of St. Michael's College (University of Toronto). He recently had his dissertation published, *"The Law of the Spirit": Experience of the Spirit and Displacement of the Law in Romans 8:1–16* (Peter Lang, 2005).

Class notes

Rolf Görnandt (B) and his wife, Ruth, are pastors for a Lutheran congregation in Dörverden, Germany. Both of them are working half time, and their congregation has 4,000 members. ▼



1994 **Shannon LC Cate (E)** completed her Ph.D. in American literature from The George Washington University in January 2005. She is teaching part time as an adjunct instructor in African American literature for the University of Maryland online, while caring at home for sixteen-month-old daughter, Nat. Cate and her partner, Cole, are currently waiting for their second child through domestic infant adoption.

David L. Riggs (B) is director of the John Wesley Honors College, and assistant professor of history and religion at Indiana Wesleyan University.

Andrea Sterk (D) has been awarded a general grant by The Louisville Institute for her project "Negotiating the Labyrinth of Graduate School."

William Tweedley (M) is a staff chaplain for a large critical care unit at Good Samaritan Hospital in Downers Grove, Illinois, and is a certified life coach for parish clergy.

1995 **Milind Sojwal (M)** has served as rector of All Angels' Episcopal Church in New York City since June 2000. His wife, Ajung, was recently ordained deacon in the Episcopal Diocese of New York and was ordained a priest in September. Their older daughter, Senti, is fifteen, and younger daughter, Anjali, is nine. Sojwal would love to hear from his PTS classmates at msojwal@all-angels.org.

1996 **Emily Riley Campbell (B)** is associate pastor of the First Presbyterian Church of Plymouth, Michigan.

In March, the trustee board of Hong Kong Baptist Theological Seminary appointed **Wai-Tung Cho (D)** as vice president, effective August 1.

David Hoffman (B) teaches ethics full time at Chattanooga Christian High School. He is also an adjunct faculty member in the Biblical Studies Departments of Bethel College in McKenzie, Tennessee, and Covenant College in Lookout Mountain, Georgia.

Dae Joon Roh (B) is pastor of New Haven Korean Church (PCUSA) in Hamden, Connecticut.

Mark Watson (B) writes of "a trinity of changes in February 2006!" 1) On February 26, he was installed as head of staff at the First Presbyterian Church in Newton, North Carolina. 2) On February 14, he and his wife, Leah, moved from the Bay area in California to Newton, and closed escrow on their first house. 3) On February 6, they found out that Leah was pregnant with their first child, due October 16. "Please pray and rejoice with us as we go through three of life's joyous stressors (major move, new employment position, and child) all within a few weeks!"

Christian Zebley (B) and his wife, Kay, just marked eight years of service as Presbyterian mission coworkers in partnership with the United Church of Christ in Japan (UCCJ). He is busy with the emerging

Weddings & Births

Weddings

Lisa Hudgins and J. Thomas Buchanan ('93B), May 21, 2006

Births

Alexander adopted by Ruth and Rolf ('93B) Görnandt, January 2005
Stephen Walsh to Michelle L. and Robert M. ('95B) Howard, April 11, 2006
Caroline Grace to Lori and Galen ('95B) Johnson, July 10, 2006
Nathan David to Pamela ('96B, '99M) and Finney Gilbert, July 2, 2004
Sarah Alice to Pamela ('96B, '99M) and Finney Gilbert, March 27, 2006
Anna Elizabeth to Kay and Christian ('96B) Zebley, December 5, 2003
Emma Jane to Kay and Christian ('96B) Zebley, March 12, 2006
Thomas Cameron to Jenny Hinson and Kevin ('98B) Taylor, June 30, 2006
Zoe Fiona to Kendra and Jonathan ('01M) Carroll, April 24, 2006
Abigail Rosanna to Michelle ('02B) and Frank Denney Grunseich, March 25, 2006
Jeremiah James adopted by Jessica ('03B) and Jonathan Campbell, February 17, 2006
Nathan David to Jessica ('03B) and Jonathan Campbell, February 19, 2006
Olivia Lyn to Laura ('03B) and Andy ('03B) Hart, March 5, 2006
Ian Avery to Amy Vinson ('03B) and Kristopher S. Ritter, February 18, 2006
Callum James to Jera ('04B) and Mark Blomquist, July 28, 2005
Emmett Alexander to April M. Davis Campbell ('04B) and Robert Campbell, June 29, 2006
Ella Hope to Laura LuNing and Stephen ('04B) Choi, November 9, 2005
Serena Mae to Amy ('05B) and Joshua ('05B) Sutherlun, June 30, 2006

Class notes

UCCJ national youth program, and is a frequent preacher in mission high schools and churches. As a chaplain at Presbyterian-related Meiji Gakuin University in Tokyo, he speaks regularly in chapels, develops contemporary worship services, and hosts "Peace Café," a coffeehouse ministry for students. Their daughter Anna Elizabeth turned two in December and her budding bilingual ability has made an impact on their community with people who never glanced their way, happily stopping and chatting with her. Kay serves as the editor of the *Kyodan Newsletter*, a bimonthly publication sent out to UCCJ partner churches and theological libraries worldwide. She also does translation work for the UCCJ and supports Nippon Rowa Gakko, the Japan Oral School for the Deaf, leads children's worship at their local church, and participates in a local advocacy group for the homeless. The Zebleys welcomed a second daughter, Emma Jane, into their lives on March 12 at the Tokyo Aqua Birth House.

1997 **Amy C. Egloff (B)** is an associate at Witmer, Karp, Warner & Ryan LLP, which practices exclusively family law.

In September, **David Handley (P)** celebrated twenty-five years of ministry at The First Presbyterian Church of Evanston, Illinois.

Lezley Kennedy (M) is in her seventh year as pastor of Downfield South Church in Dundee, Scotland. She currently is convenor of the recruitment, assessment, and selection processes of the Church of Scotland. In her spare time, she sings Scottish folk songs with Angus Folk and Thistle Dhu.

Eric Leighninger (B) works for Allstate in Illinois by telecommuting and traveling to Chicago monthly from Maine. He writes, "I have applied my PTS training in numerous professional and managerial contexts and see my ministry as one of presence where my 'congregation' is the corporation."

Mark Ogilbee (B) and **Jana Reiss ('94B)** have written *American Pilgrimage: Sacred Journeys and Spiritual Destinations* (Paraclete Press, June 2006). Divided into four parts, "Pilgrimages of Healing," "Pilgrimages of Benedictine Hospitality," "Crossing Boundaries," and "Modern Saints," the book explores the ins and outs of distinctive American places of spiritual meaning and purpose.

1998 **James Coston (B)** was elected as a councilman in the South Ward seat of the Trenton (New Jersey) City Council on June 13. He defeated the three-term incumbent by more than a 2–1 margin. He was sworn into office on July 1 in front of Trenton City Hall. The text and video of the inauguration speech are available at www.coston2006.com. He will serve a four-year term on the city council. Coston also serves as pastor of the First Baptist Church in Trenton.

Eric Lemonholm (B) is the new pastor of Grace Lutheran Church in Detroit Lakes, Minnesota. He and his wife, Mindy, and their children Frey (8), Lucas (6), and Sophia (3) are enjoying this exciting new chapter in their life together.

Lalsangkima Pachuau (D) has been appointed as associate professor of the history and theology of mission at Asbury Theological Seminary in Wilmore, Kentucky, and writes, "After teaching for six years at the United Theological College in Bangalore, India, and spending a year of sabbatical at the Center of Theological Inquiry in Princeton, I served as mission consultant with the Presbytery of New Brunswick last year."

1999 **Luke Powery (B)** has returned to Princeton with his family to be a doctoral fellow in the Speech Communication in Ministry Department at PTS beginning in September.

John C. Pruitt (B) is pastor of the First Presbyterian Church in Rock Hill, South Carolina. He is also working on his D.Min. at PTS.

2000 **Rachel Frey (B)** writes, "On Ash Wednesday this year (2006), I moved from the suburbs of Indianapolis to downtown Chicago, where I will be planting a new church, Wind of Peace Church, in the South Loop (talk about a Lenten journey). The vision for Wind of Peace is to be a vibrant and radically inclusive community that seeks to connect people with the transforming power of God through hospitality, prayer, worship, service, study, and stewardship." In addition to this work as an evangelist and apostle, Frey is working as a consultant with The Interfaith Alliance, doing faith-based community organizing around issues of religion and sexuality.

Amy Lincoln (B) serves as pastor of Schooley's Mountain Presbyterian Church in Schooley's Mountain, New Jersey.

Joyce del Rosario (B) is the new area director for Young Life in Pacifica, Daly City, and Colma, California. She has been on staff with Young Life for six years and looks forward to developing new ministry in the San Francisco region. Young Life's focus in Daly City will be reaching Filipino American youth.

Christopher M. Thomforde (P) was named the new president of Moravian College and Moravian Theological Seminary in Bethlehem, Pennsylvania, in March. He assumed the presidency on August 1. ▼



Class notes

2001 On April 24, **Jonathan Carroll (M)** and his wife, Kendra, had their first child—a girl—Zoe Fiona. They live in Owensboro, Kentucky, where Carroll is pastor of the First Presbyterian Church.

Conrad Hackett (B) has been awarded a dissertation fellowship by The Louisville Institute for his project "Religion and Fertility in the United States."

Leroy Huizenga (B) graduated from Duke University on May 14 with a Ph.D. in New Testament. His dissertation was titled "The Akedah in Matthew." He was ordained on July 12 to the office of minister of Word and Sacrament at Blacknall Presbyterian Church in Durham, North Carolina, and has accepted a teaching position at Wheaton College in Wheaton, Illinois, teaching New Testament in the Department of Biblical and Theological Studies.

2002 **Mark Brainerd (B, '03M)** writes, "Following completion of a two-year Lilly Foundation residency in parish ministry at the First Presbyterian Church in Ann Arbor, Michigan, my family and I relocated to Greensboro, North Carolina, last August. I am blessed to serve Westminster Presbyterian Church as pastor of congregational care."

Karen Wamsteker Bullock (B) is associate pastor at Westminster Presbyterian Church in Gulfport, Mississippi.

Robert Carter (B) has been called as the new pastor of Trinity Presbyterian Church in East Brunswick, New Jersey. He previously served at Covenant Presbyterian Church in Trenton.

On May 1, **Hilary E. Cooke (B)** was ordained to the priesthood (Episcopal Church) in Lafayette, Indiana. She is working in two churches, one of which is focused on campus ministry at Purdue University.

Stephen Faller (M) was ordained a permanent deacon in the United Methodist Church on June 2. He serves The United Methodist Church of Pennington, and is a full-time board-certified hospital chaplain over both campuses at Capitol Health System in Trenton, New Jersey. ▼



Keith C. Johnson (B) has two daughters—Leah, born in March 2004, and Kaya, born in November 2005. He is currently the missions/outreach pastor at New Song Community Church in Portland, Oregon (www.newsongintl.org).

John S. Markel (B) just passed the three-year mark at Bethesda Presbyterian Church in Northeast Philadelphia as pastor/head of staff.

Joy Singleton (B) has written *Prom Passions: A Young Woman's Guide to Her Best Night Ever* (Xulon Press, April 2006). Empowering female teens to make wise decisions on their special night, the book is a valuable resource for parents, schools, churches, and others concerned about youth.

Jonathan L. Walton (B, '06D) received his Ph.D. in religion and society from PTS in May 2006 and is assistant professor of religious studies at the University of California, Riverside.

2003 **Cindy Alloway (B)** serves as associate pastor for missions and pastoral care at The Presbyterian Church on the Green in Morristown, New Jersey.

Brantley Wade Gasaway (b) has been awarded a dissertation fellowship by The Louisville Institute for his project "An Alternative Soul of Politics: The Rise of Contemporary Progressive Evangelicalism."

Shirley Hensford (B) was ordained as an elder in the African Methodist Episcopal (AME) Church on April 29, and serves as an associate minister at St. Mark AME Church in Queens, New York. She is also a social work clinician at the Children's Aid Society.

Walter Robert Steele (M) is senior pastor of Immanuel Lutheran Church in Pensacola, Florida.

Tony Sundermeier (B) serves as lead pastor at Dilworthtown Community Church in Dilworthtown, Pennsylvania.



A generation of Princeton Seminary graduates, from left, Sarah Watermulder, a middler; her brother David, Class of 2006; their father Paul, Class of 1977; Paul's wife, Genie; their grandfather, David, Class of 1945; and his wife, Ruth.

Class notes

It is a missional church plant out of Westminster Presbyterian Church in West Chester, Pennsylvania.

James Taneti (M) is enrolled in a graduate program at Western Theological Seminary.

2004 **Jera Blomquist (B)** serves as missional community lead for Union Church in Seattle, a new church development of University Presbyterian Church. She and her husband, Mark, welcomed their second son, Callum James, on July 28, 2005.

Tim Brown (B) was installed as pastor of Holy Trinity Baptist Church in Philadelphia, Pennsylvania, on April 30. He is the sixth pastor in the church's 114-year history.

Elizabeth J. Callender (B) is studying for the Ph.D. in theology at the University of Otago, Dunedin, New Zealand.

Hilliard Dogbe (E) has been named a professor at Trinity Seminary in Accra, Ghana. Dogbe is a pastor in the African Methodist Episcopal Zion Church.

Jeremy Funk (B) is a copy editor at Wipf and Stock Publishers in Eugene, Oregon.

Ruben Rosario-Rodriguez (D) will publish a monograph tentatively titled *Racism and God-Talk: A Latino/a Perspective* (New York University Press) in fall 2007. He is an assistant professor at Saint Louis University in the Department of Theological Studies, and has just completed a year of sabbatical research funded by The Louisville Institute toward the completion of his first book.

Kristin Saldine (D) has been appointed assistant professor of homiletics at Austin Presbyterian Theological Seminary.

Howard L. West III (B) is director of spiritual life services at the Country Meadows Retirement Communities and Ecumenical Community of Harrisburg in Hershey, Pennsylvania.

2005 **Nathan Carlin (B)** is a doctoral student in religious studies, with a focus on the psychology of religion, at Rice University. He publishes regularly in the field of pastoral psychology, and has copublished a few articles with PTS professor Donald Capps.

Mark Curtis (B) is associate pastor for youth and young adults at New Providence Presbyterian Church in Maryville, Tennessee.

Mark Johnston (M) teaches ethics to the senior enlisted leadership of all service branches, including the navy, at the United States Army Sergeants Major Academy in Ft. Bliss (El Paso), Texas. He also pastors a large community on base and serves the Joint Task Force, which covers the borders and security for the nation.

While on a mission trip to Bay St. Louis, Mississippi, with high school students from his church, **Joshua Stewart (B)** (below right) met up with **Chris Curry ('04B)**, who also had brought a youth group down to the First Presbyterian Church of Bay St. Louis. They worked together for a week and according to Stewart it "was an unforgettable trip." He writes that the "Gulf Coast disaster is still such an overwhelming mess, and it has brought many of us together in unexpected and surprising ways." ▼



2006 **David Carlson (B)** is associate pastor for congregational care, new members, and mission and outreach at Westminster Presbyterian Church in Greenville, South Carolina. He was ordained in his hometown church, Covenant Presbyterian Church in Columbus, Ohio, on June 18.

Craig Clarkson (B) began the Ph.D. program at the Graduate Department of Religion at Baylor University in the fall, with an emphasis in historical studies. His wife, Kellie, a Texas-certified educator, is looking for work in the local school districts. Their son, Caleb, 6, will start first grade in the fall, and Ben, 4, will be in pre-kindergarten. Clarkson is happy to be back in his native Texas—"Yeee-hah!"

Jonathan Hauerwas (B) is associate pastor of Worthington Presbyterian Church in Worthington, Ohio. He is involved with overseeing the ministry of the church and community, mission outreach, new member recruitment, and adult education.

C. Nolan Huizenga (B) is interim associate for pastoral ministry at the Presbyterian Church of Lawrenceville, New Jersey. He is also a candidate for ordination through the Presbytery of the Cascades. He and his wife, Denise, live in Glenside, Pennsylvania.

Angela Townsend (B) is director of Christian education at Bethlehem Presbyterian Church in Pittstown, New Jersey. Her main areas of responsibility are working with the youth fellowship and its advisors. They went on a mission trip in July to upstate New York to repair and rebuild damaged homes of low-income families.

Samson Tso (B) is director of English ministry at Taiwanese American Fellowship Presbyterian Church in New Brunswick, New Jersey.

Matthew Webber (B) has taken a call as associate minister of the First Presbyterian Church of Holland, Michigan. He writes, "My golden retriever pup, Rudy, and I are excited as we begin our lives here in Michigan, in lovely downtown Holland, right by Lake Michigan and next door to Hope College/Western Theological Seminary."

investing in ministry

Gifts

This list includes gifts made between March 1, 2006, and June 30, 2006.

2005–2006 Annual Fund

Gifts in Memory of

Theodore Goodwin Belote ('56M)
Arthur M. Byers ('50B)
George W. Carson ('47B)
Harry E. Chase IV ('51B)
James L. Getaz Jr. ('49B)
Leon W. Gibson ('59D)
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G. Robert Jacks ('59B)
John E. Luchies ('39M/'47D)
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W. Burney Overton ('42B)
Desmond Parragh ('37M)
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R. David Steele ('55B)
Ralph A. Tamaccio ('51B)
William P. Thompson

Gifts in Honor/Appreciation of

Cynthia J. Alloway ('03B)
Michael C. Baynai ('98B)
David J. Beale
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Fred W. Cassell ('54B)
Jo Anne Cassell
Heather Sturt Haaga
Simone Sunghae Kim ('06B)
W. Bradley Munroe ('88B)
Iain R. Torrance
Richard L. Young ('89B)

2005–2006 Alumni/ae Roll Call

Gifts in Memory of

T. Howard Akland ('40B)
James E. Andrews ('61d)
Douglas S. Barranger ('80B)
Osmond P. "Buck" Breland (2000b)
Gilmore D. Clarke
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Bryant M. Kirkland ('38B)
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James I. McCord
William McElwee Miller ('18B/'19M)
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Otto A. Piper
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Samuel Y. Tamashiro ('64B)
David A. Weadon
David J. Welker ('57B)
D. Campbell Wyckoff
Young Wook Yoo
Suzan Ellen Zink ('92B)

Gifts in Honor/Appreciation of

Diogenes Allen
Cynthia J. Alloway ('03B)
Gretta M. Buller
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Eugene P. Degitz ('60B)
Colleen C. Duffy
Linda Elsdon
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Freda A. Gardner
Thomas W. Gillespie ('54B)
George F. Gillette ('51B)
Geddes W. Hanson ('72D)
C. Thomas ('60B) and Janet Hilton
Brian Stephen Janssen ('06B)
Robert A. Larsen ('74B/'78M)
Conrad H. Massa ('54B/'60D)
Kathleen E. McVey
Bruce M. Metzger ('38B/'39M)
Patrick D. Miller
James E. Morris ('66E)
James R. Neumann ('82B)
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Patricia Neumann
J. Randall Nichols ('67B/'70D)
Ranee Niles
Richard R. Osmer
Earl F. Palmer ('56B)
Princeton Theological Seminary
Princeton Theological Seminary—its ministry to me and others
Princeton Theological Seminary, new graduates of
Florence Ridley ('78B)
Cullen I K Story ('64D)
Charles F. Stratton ('51B/'80P)
Charles Sealy Thorp IV
Iain R. Torrance
David B. Watermulder ('45B/'48M)
Wayne Presbyterian Church, Wayne, Pennsylvania
"My 80th birthday and the 50th anniversary of my ordination"

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2005–2006 Scholarship Fund

In Memory of
Robert C. Holland ('62B)

Gifts in Honor/Appreciation of
Deena L. Candler ('81B)
John Edwin Slater Jr. ('47B)
Mark P. Thomas ('80B/'97P)
Richard L. Young ('89B)

The Reverend Dr. Lawrence A. Chamberlain Scholarship Endowment Fund

In Memory of
Lyle A. Chamberlain

Harwood and Willa Childs Memorial Scholarship Endowment Fund

In Honor/Appreciation of
Richard S. ('58B) and
Margaret Armstrong

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In Memory of
Norman Victor Hope
Otto A. Piper

Class of 1955—50th Anniversary Gift

In Honor/Appreciation of
Fiftieth Class Reunion

Class of 1956—50th Anniversary Gift

In Memory of
Charles Lowell Lentz ('56B)

Class of 1960—50th Anniversary Gift

In Honor/Appreciation of
Members of the PTS Seminary Relations Department

Class of 1970 Scholarship Endowment Fund

In Memory of
Gilmore D. Clarke
G. Robert Jacks ('59B)
Joseph R. Sizoo

In Honor/Appreciation of
Diogenes Allen
Bruce M. Metzger ('38B/'39M)

David Livingstone Crawford Memorial Scholarship Endowment Fund

In Memory of
David L. Crawford ('47B)
Hester Riddell

Peter K. and Helen W. Emmons Scholarship Endowment Fund

In Memory of
Abram G. Kurtz ('35B)

John Lafayette Herrick Memorial Scholarship Endowment Fund

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In Memory of
Bryant M. Kirkland ('38B)

In Honor/Appreciation of
William J. Wiseman ('44B)

Moorings Presbyterian Church of Naples, Florida, Scholarship Endowment Fund

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Charles M. Cary

Speer Library Renovation Project

In Memory of
Susan Hall Galloway ('66E)
Gayle W. Threlkeld ('54B)

Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom they are named. Others who wish to donate to these funds are welcome to do so, with our gratitude. For more information about these funds, please contact the Seminary Relations Office at 609.497.7756 or by email at seminary.relations@ptsem.edu.

William N. Boak ('57B) Scholarship Endowment Fund
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Graham Kislingbury—First Presbyterian Church of Burlingame Scholarship Endowment Fund
Ralph M. Wyman Scholarship Endowment Fund

Sustaining Excellence

Endowment Honors James G. Emerson Jr.



Margaret and Jim Emerson

by Sandra K. McNutt

Jim Emerson, PTS Class of 1949, has worn many hats in his eighty years—drum major, pastor, scholar, faculty member, executive director, board member, mentor, counselor, missionary, interim seminary president, husband, father, grandfather, and friend. Central to all of them is a personal sense of God in Christ acting in his life—a faith that led him to understand all of his roles as vocation, calling from God.

"The main focus in my entire ministry, whether in the slums of New York or the corporate boardrooms of my parishioners, has been a commitment to Jesus Christ—I take seriously the work of the Holy Spirit in the lives of others, and in my own life—and then a commitment to thinking theologically about our lives together," he says.

Emerson anticipated a small family gathering for his eightieth birthday (June 4) celebration. But family and friends believed it was an opportunity to honor his distinguished career and service to the church. As a surprise, his children John, Jed, and Lynne, along with friends Paul and Heather Sturt Haaga, endowed The James G. Emerson Jr. Sustaining Pastoral Excellence Endowment at the Center of Continuing Education at Princeton Theological Seminary.

"PTS has been such an important part of our dad's life," says John Emerson. "Since he grew up on the Stanford University (his college) campus, the Seminary was his first time 'away' at school. And he met our mother there—she was the daughter of one of his teachers, John Sutherland Bonnell. And of course Princeton set him on his path of sixty-plus years of ministry and public service."

What the older son finds most striking about his father is how caring and thoughtful he is, "in the manner of one who puts tremendous energy into actively listening to others, and helping them think through solutions to the problems they are facing." According to John, his father is also someone who regularly puts others' happiness and well-being above his own. And when he takes on a responsibility, whether preaching a sermon, writing an article, or serving on a board, "he throws 110 percent of his energy and focus into that effort. He is not one to ever 'mail it in,'" says John.

Just as Jim Emerson was mentored as a student and young minister by his father-in-law Dr. Bonnell, he has mentored countless others. "I cannot begin to count the number of times I have met a minister and mentioned my dad, only to have that person tell me that Dad was one of the most important influences in his or her life," says John.

Paul and Heather Sturt Haaga agree. They met Jim when he was called to be interim president of San Francisco Theological Seminary (SFTS), a position he held from May 2000 to May 2002. "SFTS was going through a transition and he managed to keep them on course with humor, focus, and faith," says Heather, who is a PTS trustee. "When we decided to approach John about honoring his father on the occasion of his eightieth birthday, it seemed right and good to have the pastorate be the focus." Sustaining pastoral excellence went from an idea to a reality with significant gifts from the Emerson and the Haaga families.

Jim's journey to the pastorate began in his undergraduate courses with Quaker professor Elton Trueblood, which helped him decide to go east to seminary. His call to ministry came during a prayer session in Alexander Hall during his first year at Princeton. Following his first call, as assistant pastor of Mt. Airy Presbyterian Church in Philadelphia, he was granted a University Fellowship at the University of Chicago Divinity School to begin a doctoral program that integrated psychotherapy, medical school, and theology. He studied with Seward Hiltner, James Hasting Nichols, and Carl Rogers. Though Emerson had many opportunities to teach and did teach as an adjunct faculty member in pastoral theology, his true calling was to pastoral ministry. He served churches in Pennsylvania, Indiana, New York, New Jersey, Colorado, and California.

Still understanding his work as ministry, at several key points in his career Emerson stepped away from the parish and used his gifts to contribute to the church and society in other ways. As general director of the Community Service Society in New York, he oversaw a major study of New York City's social needs. The highly controversial study garnered high praise (Emerson was named "Man in the News" in a front-page story in *The New York Times*), but also raised the ire of some whose assumptions about corporate responsibility were challenged. "If you do not deal with the pathology of the ghetto, all the individual counseling you do is not

investing in ministry

going to help," he says. "The situation is not just a matter of individuals with problems, but rather of whole communities afflicted with social ills." According to Emerson, as Walter Trattner explains in *From Poor Law to Welfare State: A History of Social Welfare in America*, the basic problem in facing social ills is recognizing that it is the community, not the individual, that is the client.

This pioneering concept in the field of social work was paralleled by a new understanding of shared power in the church's mission work, initiated in the Presbyterian Church by Charles Leber, a secretary of the denomination's former Board of Missions. Leber, whose son was a PTS classmate of Emerson's, believed that mission in lands outside the United States should be done in partnership with local churches in those lands, "as their guests and under their direction," Emerson explains.

It was with this understanding of mission that during another sabbatical from the parish Jim and his wife Margaret, "Migs" (who has a Ph.D. in social work), traveled to Asia. They taught in schools in India, Taiwan, Beijing, and Seoul. Wherever they taught, they were asked to develop programs that fit not the Western culture, but the Hindu, Confucian, and Buddhist cultures of which the schools were a part.

Jim Emerson is currently pastor emeritus at Calvary Presbyterian Church in San Francisco, which he served as pastor from 1979 to 1990. For the past five years, he has been researching the exciting developments in brain studies, asking the question, How does what we know speak to the practice of ministry? He hopes to complete a new book with the working title *Brain Studies and the Realization of Forgiveness* this winter. He continues to be committed to the role of theological education in the church, and recalls his days and his colleagues at Princeton Seminary with real fondness.

The Emersons have a summer home in Colorado, where they enjoy spending time with their children and grandchildren. Looking back, Jim knows that his sense of vocation gave him both "courage when circumstances and times were bad" and "a Real Presence that helped me keep perspective in moments of success." As for advice for the leaders of today's church, he says, "If anyone were to ask me about pastoral excellence, I would emphasize commitment to God's call and ministry, grounding in biblical and theological basics, spiritual and personal renewal, and interdisciplinary studies."

Now the endowment in his name will make it possible for generations of others called by God to pursue such excellence. ∎

Sandra K. McNutt is vice president for seminary relations at PTS.

Sharing the Wealth of Books

Ruth Frazer ('48E), of Baltimore, Maryland, knows the redeeming value of books. She donated several boxes of her Coptic, Aramaic, and German books to the Stewardship and Mission Committee's annual spring book sale, which doubled its revenue from last year, collecting $26,500.

She would not, however, give up her Greek New Testament or Hebrew Bible. "She told me flat out over a tuna fish sandwich and a Coca-Cola, 'You can't have those yet; I'm not ready to part with them,'" said booksale chairman and 2006 graduate Garrett Bugg. Frazer credited PTS's George L. Collord Professor of New Testament Language and Literature Emeritus Bruce Metzger with nurturing in her a love of biblical languages.

By all accounts, the 2006 booksale was a grand success. Steve Hamilton, the Seminary's director of alumni/ae relations/giving and administrative adviser for the Stewardship Committee, estimates that this year's sale included about 30,000 books.

M.Div. student Jessica Patchett headed the publicity effort, sending 5,000 letters to alumni/ae, donors, and friends, and to churches as far as 300 miles away. Stony Point Presbyterian Conference Center in Stony Point, New York, donated the better part of a library they were trying to remove. Bugg estimates that Stony Point gave about 2,500 volumes.



Alumni/ae like Frazer also gave generously. Patchett drove to Cape May, New Jersey, to collect books from Erma Tamaccio, whose husband Ralph ('51B), now deceased, was a pastor.

And Jack Stewart, PTS's just-retired Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism, donated some of his personal library.

The proceeds from the sale were divided between Trinity Theological Seminary in Ghana, The Alliance Bible School of Central and South America, and The Machakos Baptist Presbyterian High School in Kenya. "Three thousand dollars was also given to the PTS libraries to cover postage, because we're part of the Theological Book Network, which sends books overseas," said Hamilton.

While they enjoyed the break from studying, those involved with the sale also found themselves changed in the process of serving others. "After the sale," said Patchett, "many of us began to study our books in a new way, placing ourselves in a history of readers, and realizing that what we read isn't for us to own, but to share with our communities and others around the world."

In Memoriam

Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.

Revelation 14:13

1925: Oren Holtrop
September 3, 2000
Midland Park, New Jersey

1927: Everett F. Harrison
February 10, 1999
Laguna Niguel, California

1937: Hans Heinrich Harms
April 13, 2006
Tübingen, Germany

John H. Strock
July 22, 2006
Parkersburg, West Virginia

1938: John Franklin McHendry
December 27, 2005
St. Augustine, Florida

1942: Olaf K. Storaasli
May 16, 2006
Falcon Heights, Minnesota

Robert A.D. Whitesides
May 28, 2006
Lancaster, South Carolina

1943: Wilbur M. Laudenslager
March 31, 2006
Havertown, Pennsylvania

1944: Henry Louis Patrick
May 27, 2006
Charlotte, North Carolina

Surjit Singh
May 25, 2006
Novato, California

1946: Bob Kevorkian
April 2005
Santa Barbara, California

1947: Virgil M. Gerig
March 13, 2006
Goshen, Indiana

John C. Herbert
May 10, 2005
Washington, Iowa

1948: E. Charles Smith
May 23, 2006
Beaver, Pennsylvania

1949: Irving D. Hamberger
April 22, 2006
Silverton/Mount Angel, Oregon

E. Walter Helsel
June 6, 2006
Seattle, Washington

Homer W. Roberts-Horsfield
September 12, 2006
Ringoes, New Jersey

1951: Charles D. Brewer
August 19, 2005
Houston, Texas

Charles E. Hurst
April 16, 2006
Naples, Florida

Sigurd Lunde
January 21, 2006
Eiksmarka, Norway

1952: A. Jane Molden
May 22, 2006
Des Moines, Iowa

Fredrick D. Sundloff
April 19, 2006
Indialantic, Florida

1954: George M. Hirose
August 23, 2006
San Francisco, California

1955: Duane V. Fifer
May 27, 2006
Palm Bay, Florida

Frank E. Havens III
April 29, 2006
Oneonta, New York

1957: Beatriz Melano
May 2004
Montevideo, Uruguay

Robert H.J. Siberry
February 16, 2006
Kelseyville, California

George M. Walker
March 17, 2006
Meherrin, Virginia

1958: James Burtness
April 10, 2006
Minneapolis, Minnesota

Clarence F. Collins
March 7, 2006
Hatboro, Pennsylvania

1959: Wallace G. Winegard
September 3, 2006
Ocoee, Florida

1960: Vincent K. Pettit
March 10, 2006
Tinton Falls, New Jersey

Charles A. Sommers
March 23, 2006
Birmingham, Michigan

In Memoriam

Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.

Revelation 14:13

1961: Charles W. Marker
June 23, 2006
Penney Farms, Florida

Robert C. Rovell
September 1, 2002
Katy, Texas

1962: Gary F. Greth
August 30, 2006
Hanover, Pennsylvania

1964: Valentine J. Anderson
March 30, 2006
Vancouver, British Columbia

John Uzo Ogbu
August 26, 2003
Berkeley, California

1966: Nevin L. Horst
April 22, 2006
Stevens, Pennsylvania

1967: Kathleen N. James
August 26, 2006
Birmingham, Alabama

Natalie W. Vaughan
July 6, 2006
Princeton, New Jersey

1968: John B. Orth
May 15, 2003
Oklahoma City, Oklahoma

1969: Clarence J. Davis Jr.
May 24, 2006
Los Angeles, California

D. Douglas Gilbert
July 18, 2006
Lake View, New York

Arvin W. Glandon
April 21, 2006
Fairbanks, Alaska

1970: Roberta Ann "Bobbie" Upson Kinney
July 7, 2006
Casper, Wyoming

1971: L. Barry Phelps
May 30, 2005
Claremont, California

1975: Feliciano V. Carino
November 17, 2005
Tsing Yi, Hong Kong

1976: Donald R. Carignan
March 15, 2006
Richmond, Virginia

1979: Verney L. Unruh
July 8, 2006
North Newton, Kansas

1982: Paul M. Crescente
May 29, 2006
Columbia, South Carolina

1987: Janet Noble-Richardson
July 11, 2006
Plymouth, Michigan

Bruce D. Tacy
August 9, 2006
Springfield, Virginia

1988: Efiong S. Utuk
August 28, 2006
Willingboro, New Jersey

1991: Margaret H. Prescott
July 25, 2006
Princeton, New Jersey

Elizabeth B. Talbot
September 10, 2006
Annapolis, Maryland

1994: Harry O. Paschall
April 29, 2006
Hawthorne, Florida

1998: Rhonetta M. Mobley
October 9, 2005
New York, New York

Albertha Moultrie-Brinson
April 29, 2006
East Hampton, New York

2005: Angus David Macleod
September 1, 2004
Kinross-shire, Scotland

David M. Hay
Instructor (1964–1966), and
Assistant Professor of New
Testament (1966–1971)
August 25, 2006
McDonough, Georgia

William P. Thompson
Trustee Emeritus
April 27, 2006
Chicago, Illinois

Ceasefire among the Cedars
Rebuilding Beirut

by Paul Haidostian

As soon as the ceasefire came into effect on August 14, a day after the heaviest bombing on the southern suburbs of Beirut, dozens of thousands of displaced people headed back home. In thousands of cases, this meant driving on dirt roads to reach the rubble once called houses and apartment buildings, where countless unidentified corpses had long lost count of the days since they were overcome by bombs and bricks. Our own community feels an undeserved privilege. It suffered much less than many others. Yet, more genuinely than ever before, all communities in Lebanon succeeded in reaching out to the displaced in effective and practical ways.

It took more than a month for the sanctimonious powers of this world to allow for and negotiate a fragile ceasefire in a region that has become even more brittle than before. In the meantime, at least 1,150 civilians were killed in Lebanon, more than 4,000 were injured, and so much was destroyed. The whole Middle East and indeed many people around the globe were traumatized as a chapter in this "Crisis in the Middle East" seems to have tentatively closed. And now, every party has claimed a "historic" victory in an "existential" war. No one has apologized, no one has admitted they were wrong, no party has promised to work for peace, and probably no ethical discussion will be allowed to consider the war crimes committed. Psychologists often divide cultures between those that are shame-oriented and those that are guilt-oriented. What about a third category, a self-distancing majority that has an arrested or suspended feeling of both shame and guilt?

Lebanon is under political and diplomatic pressure now while the Israeli blockade of sorts continues, and my questions become more complicated. How will the country handle the pressures, continue in its divided ways, and at the same time rebuild all that was ruined and shattered? While the south of Lebanon is promised days of caution and tension, can Lebanon go back to normal life in one part and be insecure in another? Will the one-month unexpected Hizbullah survival encourage and boost other radical resistance movements in the world to use similar guerilla methods? Will the Israeli carte blanche to use state violence as a means of national existence further lower the barely ethical standards of the international community? Will the current global unintelligent and uneducated "war on terror" use the fear of the world population as a means for greater control of minds, policies, and governments? Will the character of mainline religion, i.e. Christianity, Islam, and Judaism, continue shifting into intolerance, violence, neo-totalitarianism, and uncritical living?

I see reasons for being hopeful and encouraged. A few weeks ago I mourned the fact that bridges were destroyed before anything else. Now, since the very first hours of the ceasefire, a dozen Lebanese businessmen and banks have pledged that the first things they will build are the bridges. As we always expect of the Lebanese, even within forty-eight hours, some makeshift roads and bridges were already functioning and thousands of returning cars were "hitting the roads," not bombing them. I have no doubt that the world will be surprised, again, at the speed of reconstruction of the country.

The summer semester of Haigazian University resumed on August 23. To my knowledge, that is the earliest date for any university to reopen after the crisis. As students of various backgrounds and ideologies regathered at Haigazian, we began to recapture our opportunity to create an atmosphere of dialogue among them, to rekindle their zest for education, to reconfigure their hopelessness into creativity, to re-treat their disappointment in God and humanity with



Photo: Sevag Arslanian

Paul Haidostian

examples and messages of faithful service, and to re-create all the positive and beautiful things that Lebanon has been known by.

In this politically volcanic region of the world, and amidst the uncertainties of the present and the future, I celebrate our faith in a God who sustains us in everything. This is our belief, our experience, and our hope for the future.

Whether the future will bring further violence or not, or how soon, we do not know. In fact, globalization of all sorts of processes and realities in the world will increasingly mean that the insecurity of one is the insecurity of all, a lesson we should have learned from our Christian faith, but failed to.

What we know here is that we can bring our share in peacemaking among and through those who enter our gates at Haigazian University, an institution whose foundations go deep into the history of the perseverance of the Armenian people, into the Christian sacrificial message of forgiveness, and into the deep roots of the magnificent cedars. ∎

Paul Haidostian is a 1988 Th.M. and 1994 Ph.D. graduate of Princeton Seminary and president of Haigazian University, a liberal arts university owned by the Armenian Evangelical Church in Beirut, Lebanon.

Calendar

Art Exhibit

Currently on display through Friday, December 8

Charles McCollough "The Art of the Parables"
Erdman Art Gallery, Erdman Hall



Princeton Seminar Weekends for Prospective Students

November 30–December 3, February 1–4, and February 15–18

Contact 800.622.6767, ext. 1940, or vocations@ptsem.edu for more information.

Carol Service for Christmas

Wednesday, December 20

Carols of Many Nations, featuring the Princeton Seminary Chapel Choir
A community favorite, this service is led by international students and staff of the Seminary, with multicultural music sung by the choir and congregation.
6:30 and 8:30 p.m. (identical services), Miller Chapel

Continuing Education Course

Monday Evenings, January 29 through April 23

"Ministry, Conflict, and Cataclysms"
6:30–8:30 p.m., Cooper Conference Room, Erdman Hall
For more information or online registration, call 609.497.7990 or visit www.ptsem.edu/ce.

Continuing Education Conference

Friday, February 9

"Church and State: 60 Years after *Everson v. Board of Education*"
9:00 a.m.–4:00 p.m., Erdman Hall
For more information or online registration, call 609.497.7990 or visit www.ptsem.edu/ce.

The Women in Church and Ministry Lecture

Monday, February 12

"Sexualizing Biblical Women in Art"
Dr. Gale A. Yee, professor of Hebrew Bible, Episcopal Divinity School, Cambridge, Massachusetts
7:30 p.m., Auditorium, Mackay Campus Center

Concert

Sunday, February 25

The David A. Weadon Memorial Concert, featuring organist Joan Lippincott, with the Princeton Seminary Singers
3:00 p.m., Miller Chapel

The Alexander Thompson Lecture

Monday, February 26

"The New Perspective on Paul and the Psychological Interpretation of His Thoughts"
Dr. Gerd Theissen, professor of New Testament theology, University of Heidelberg, Germany
7:00 p.m., Main Lounge, Mackay Campus Center

The Students' Lectureship on Missions

Monday, March 5 and Tuesday, March 6

Dr. Anne-Marie Kool, director of the Protestant Institute for Mission Studies in Budapest, Hungary
(March 5, 7:00 p.m., March 6, 1:15 p.m. and 7:00 p.m.), Main Lounge, Mackay Campus Center

The Warfield Lectures

Monday, March 19 through Thursday, March 22

Dr. Kathryn Tanner, professor of theology at the University of Chicago Divinity School in Chicago, Illinois
(March 19, 7:00 p.m., March 20, 1:15 p.m. and 7:00 p.m., March 21, 7:00 p.m., March 22, 1:15 p.m. and 7:00 p.m.), Main Lounge, Mackay Campus Center

For a complete and updated listing of events at PTS, visit our online public events calendar at www.ptsem.edu/news/publiceventscalendar.php.

PRINCETON
THEOLOGICAL SEMINARY

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Princeton Theological Seminary

Taking a Stand

for Farmworkers, Food, and Fair Wages

Also in This Issue

Remembering Bruce Metzger • Student Stewardship and Service

The New

BRUCE METZGER

1914–2007

with the
Apocryphal / Deuterocanonical Bo

Edited by
BRUCE M. METZGER ROLAND E. MUR

















HOLY BIBLE

NEW REVISED STANDARD VERSION

WITH APOCRYPH



PTS in photos

A collage of PTS photos of Dr. Metzger throughout his career, showing him teaching, preaching, studying, meeting with the NRSV Committee, greeting ecumenical Christian leaders, and walking with his wife, Isobel. The backdrop of this collage and of his life is the text of the Bible itself.

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On the Cover
Taking a stand for justice for farmworkers means following the journey of food from field to picker to produce market to fast-food restaurant.

in this issue

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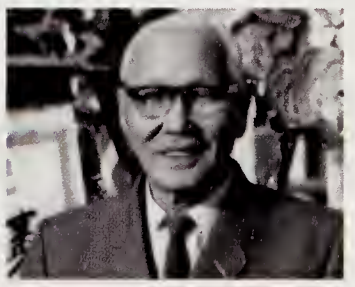
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from the president's desk

Dear Friends and Colleagues,

Over the last twelve months we have seen real progress in the developments so much hoped for by Dean Guder and me, and brought about through hours of work by the Curriculum Review Committee and the new Faculty Evaluation and Promotion Committee. Both committees brought proposals to the faculty retreat in January that were accepted unanimously and with a sense of excitement and expectation. Curriculum change is a difficult process wherever it is attempted. The curriculum tends to be "where the dead bodies are buried." Someone aptly described it to me as "relocating the cemetery."



Photo: Jon Roemer

But the world is changing fast, as is the church that we attempt to serve. One thing I learned is this: we made most progress when we thought together about revision of the faculty manual (our understanding of the process of tenure, promotion, and review) and revision of the curriculum. When people have a greater sense of their own involvement and of responsibility for their own development, they are more willing to be innovative and even to take risks.

Our plan is to reduce the credits required for the M.Div. degree from 90 to 78. This is not a dilution of standards. It is to enable more thorough student learning and the ability to breathe. We also hope to introduce changes in the academic calendar, moving from a pattern of two fifteen-week terms to a pattern of twelve weeks plus three, followed by twelve weeks plus three. This would permit intensive courses in the two short terms, which would lend themselves to crosscultural experience and allow us to invite new faces to the campus, thereby extending and diversifying the kinds of courses that can be offered. This is a way of expanding a residential school. I really thank God and the faculty that such deep structural change is being welcomed, owned, and implemented.

Over the last year, we have sent out two large questionnaires to our alumni/ae. It is overwhelmingly clear that Princeton's academic strength is appreciated, especially—and unsurprisingly—in Bible and theology. We aim to retain that strength, and as I write we are nearing the end of three important faculty searches. We also learned through the questionnaires that we could do more in teaching leadership and offering courses on church finances. We are addressing these needs and others through Continuing Education.

We are sharply aware of our obligation to reach out. Steve Crocco in the Seminary Libraries has—with the help of a broadly based committee—produced a very exciting plan for renewing and expanding our existing library buildings. This will be at the heart of our bicentennial campaign, and through digitizing will stretch the concept of a bricks and mortar library, much as our hoped for short terms will stretch the concept of a fully residential school. You will hear more about these plans in the coming months.

Yours sincerely,

Iain R. Torrance

Letters

*inSpire*d by Faith and the Arts

I found the "*inSpire* Interactive" piece [fall 2006, p. 8] about the hands in Rembrandt's painting [of the Prodigal Son] interesting. We had just spent a few Sundays on that parable. I have seen the painting many times in the Hermitage, and it is very large. I consulted books on Rembrandt, including the best one by Bob Haak. He has a full folio page on the painting and also a full page on the two hands to show the amazing detail.

However, there is no reference in his discussion to the speculation that Rembrandt may have painted a woman's and a man's hand. Haak does say that Rembrandt painted this painting very late in his life, and may not have completed it. The figures of the other people in the painting, like the brother, are not painted with the same quality as the father and son. The supposed man's hand does not seem completed, certainly not the fingers.

We also should not forget that women used their hands as much as men. In many ways their work was rougher. I still see my mother's hands, which did the laundry, as we had no machines. And women worked as hard on the farm as men.

Finally, I have my doubts whether Rembrandt thought in terms of a male and female God. He would have been 350 years ahead of his time.

Rimmer de Vries
Camano Island, Washington



Please write—we love to hear from you!
We welcome correspondence from our readers. Letters should be addressed to:
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Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.

The First Presbyterian Church in Henderson, North Carolina, is celebrating the tenth year of the O.B. Moore Art Project, an annual call for works of art that reflect on theological terms. Each year four concepts, such as alienation, hope, mercy, or greed, are offered to the public as topics for original works of art. Any medium will be accepted. There are cash prizes for the top three pieces. The church displays the work for a year, and has the right of first refusal to buy it. This is one small way we attempt to be patrons of the arts, as the church has always been.

Rick Brand (M.Div., 1968)
Henderson, North Carolina

I was so pleased to read the article by Dr. Gordon Graham, "The Good, the True, and the Beautiful," in the fall issue. I became even more excited as I read the reflections by PTS alums about faith and art [in *inSpire* Interactive].

After thirty-five years of teaching, I chartered a nonprofit organization called Center for Faith & the Arts. In March we began our thirteenth year. We focus on architecture, cinema, dance, drama, fine art, literature, music, photography, and sculpture. The faith aspect is the Judeo-Christian tradition; our motto, "Where love of the arts meets the depths of faith."

We present programs, maintain a small library of resources, and have a dance troupe, some of whose members are professional dancers, called The St. Thomas Players. We publish a magazine, *Muse & Spirit*, available free of charge. Subscribe at our web site, www.faithart.org.

J. Daniel Brown (Th.M., 1960)
Salisbury, North Carolina

Both a Scientist and a Believer

I write in response to John Powers's piece "Science, Theology, and the Theory of Evolution" in Letters in the fall 2006 issue.

The Language of God by Francis Collins, who headed the Human Genome Project, is compelling reading on the topic. Collins is a believer with impeccable scientific credentials. He discusses all aspects of evolution versus creationism, from the viewpoints of both science and believer. As someone who comes from a background of microbiology research (I worked in Merck's research labs for eleven years), the book illuminated for me that one can be both a scientist and a believer.

When considering first causes, one cannot separate the whole person into parts—physical, mental, and spiritual. That is the basic difficulty with the approach of "science." This seems to be what Mr. Powers is trying to do.

I suggest this book as a "must read" for anyone concerned with this issue.

Terry Holland
Fresno, California

Rebuilding Beirut: NCC Stands with the People of Lebanon

I read "Ceasefire among the Cedars: Rebuilding Beirut" in the last issue of *inSpire* and recalled visiting Paul Haidostian and his family in their home in Beirut in October with a delegation from the National Council of Churches USA after the terrible conflict between Hezbollah and Israel. The calm of that afternoon bore no resemblance to the terror of thirty-four days of bombing a few weeks before. The purpose of the visit was to stand with the people of Lebanon, to offer comfort and help, and to ask what message we could carry to our churches and our government in the United States.

Signs of rebuilding were already visible, and beyond the despair of yet another destruction of the country, we could sense the determination to rebuild. Now several months into this year some of the worst fears Paul wrote about are surfacing, and what began as peaceful demonstrations to bring down the government are now accompanied by violence that threatens the fragile unity of a people whose deep desire is for peace for their children and a sovereignty that is respected by Lebanon's armed and powerful neighbors.

The Christian community in Lebanon is declining at an alarming pace; one Orthodox leader expressed the fear that in fifty years there would be no Christians in the country.

Our delegation met with government officials, the chief Sunni and Shia clerics, and leaders of the Greek and Armenian Orthodox and the Maronite (Catholic) Churches. We met with Quakers at a Friends school, walked in the rubble of a once-vibrant Shiite neighborhood of 25,000, and saw the ruins of several villages in southern Lebanon. The Lebanese want to be left alone and to demonstrate, once again, that Muslim, Christian, and Jew can live together in peace.

Violence is not the answer in this conflict or any other—neither the acts of terror of those desperate to be heard, nor the state violence of a nation whose memories of holocaust fuel the fury of its retaliation.

Paul Haidostian is one of several PTS alums whose witness is both a challenge and an inspiration to the Seminary community and to an enlightened Christian community in the United States. Johnny Awwad (Ph.D., 1996) and Najla Abou-Sawan Kassab (M.Div., 1990) and Joseph Kassab (Th.M., 1989), are also in critical positions of leadership in the church in Lebanon. Paul warned us in his essay that "...globalization of all sorts of processes and realities in the world will...mean that the insecurity of one is the insecurity of all, a lesson we should have learned from our Christian faith...." I pray we claim our relationship to those who have lived and studied among us and work toward a world in which our shared humanity as children of God is valued above all else.

Michael Livingston (M.Div., 1974; Th.M., 1991)
President of the National Council of Churches



inSpire interactive





Remembering Dr. Metzger

We invited alumni/ae to share memories of Dr. Bruce Metzger, and to comment about how he and his work affected their lives and ministries. These are only some of the more than 160 responses we received. You can find the rest of them on the Seminary web site at www.ptsem.edu.

I met Dr. Metzger while serving as the senior Protestant chaplain at McGuire Air Force Base in New Jersey. Annually I would take the Protestant chaplains and parish council on a retreat. In 1986 we held our retreat at PTS, and on entering Adams House that Friday I noticed a room with conference tables containing books and manuscripts. When we had our coffee break a white-haired man exited the conference room, walked up to me, and said, "I'm Bruce Metzger." What a thrill for me. I asked him what they were doing in that room. He replied, "We're translating the Bible." They were translating the NRSV. I asked him if I could go in and he said yes but not to touch anything. That meeting began a twenty-one-year friendship between us. I invited him to each of the U.S. Air Force bases where I was assigned. He signed all copies of my RSV/NRSV Bibles, which I will cherish, along with our relationship.
Raymond C. Hart (Th.M., 1989)
Fairfax, Virginia

Dr. Metzger and his wife, Isobel, had a wonderful ministry among students even decades after his teaching career ended. When my wife and I were dining at their home one evening, Dr. Metzger's demeanor visibly changed when he learned that my wife had not yet taken Greek. But he didn't miss a beat and moved to a topic I'm sure he knew could not go wrong. He asked Renee if she liked chocolate, and then went on to describe which chocolates he most liked. But his true love returned before the evening ended when he shared that reading the New Testament in English is like kissing your bride with her veil on.
Justin Sundberg (M.Div., 1996)
Seattle, Washington

Bruce Metzger's course in New Testament in the fall of 1967 commenced a forty-year friendship that exerted a formative influence on my life and calling. In all his writings, his clarity, precision, and frequent wit are worthy of emulation. His trilogy on the text of the New Testament, the formation of the New Testament canon, and the early versions of the New Testament is a lasting legacy. He was a supremely Christian scholar—humble, gentle, gracious. The intellectual rigor and warm evangelical faith that he exhibited were primary influences on my becoming a Presbyterian.
James R. Edwards (M.Div., 1970)
Spokane, Washington

I was a student of strong evangelical persuasion, and Dr. Metzger was a great inspiration to me during my years at PTS. His faith in the Scriptures was as profound and meticulous as his scholarship. In a more humorous vein, I remember an occasion in class that went something like this: Dr. Metzger made a statement that a particular Greek word was used thirty-three or thirty-four times in the New Testament. Then with a whimsical smile he said: "It's not that I don't know whether it is thirty-three or thirty-four, it is that one citing is disputed!"

I was glad to shake his hand when I attended my fiftieth anniversary in 2001. I thank God for his service to Christ and the church.
R. Hunter Keen (M.Div., 1951; Th.M., 1968)
Spokane, Washington

This is a story I heard about Dr. Metzger during the translation of the NRSV. Dr. Metzger was two years ahead of me, so I did not have him in Greek grammar, although I'm sure when I was a senior and he was a Ph.D. candidate, he probably could and would have been a great instructor. According to the story, he and the committee were hard at work in Speer Library and so involved that they lost track of time and discovered that the library, when they came to, was locked. And they were locked in. According to the account I heard, Dr. Metzger climbed out of a first-floor library window and got someone to open the door for the rest of the committee. It's a good story—one can envision him in all his professorial dignity emerging from a window of Speer one leg at a time! It makes the work on the NRSV more human.
Sam Warr (M.Div., 1940)
Lakeland, Florida

The contribution of Dr. Metzger is beyond description. As a person, he was a saint, yet very ordinary in his way of relating. As a student of theology in the 1970s in Bangalore, India, I used the RSV as my text/study Bible. I had the great privilege of greeting Dr. Metzger in Princeton in 2004. I consider his scholarship his greatest offering, enabling us to understand the Bible from a variety of perspectives, including from my South Asian contexts of life and ministry.
T.S. Premarajah (Prem) (Th.M., 1983)
Melbourne, Australia

Dr. Metzger was still a regular in Speer Library during my time at Princeton. He had the unusual habit of sticking his hearing aids out from his ears at right angles as he sat in the reading room. I don't know if that made the devices function better or if it was just an eccentricity that helped ward off interruptions from star-struck seminarians. One of my favorite PTS memories was routinely coming across octogenar-

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ian professors Bruce Metzger and Sam Moffett shooting the breeze or looking over a reference book together in the library.
John W. Potter (M.Div., 2002)
Houston, Texas

By the time I entered seminary in 1997, Dr. Metzger was no longer teaching, but his influence was still very much felt and his reputation legendary. Perhaps the best indicator of the esteem in which we students held him came during Theologiggle 2000. Some creative people assigned Dr. Metzger to represent the unassailable authority of the center square in a take-off on Hollywood Squares, a spoof on theological gamesmanship. Of course the contestants always agreed with whatever the center square answered, and I believe that the real Dr. Metzger enjoyed the playfulness.
Beth Goss (M.Div., 2000)
Vienna, Virginia

I never took a class with Dr. Metzger, as he was eighty-seven years old when I arrived on campus, but I always looked forward to my encounters with him and was amazed that he had time to talk with everyone who crossed his path. I once sent him an article I had written, and another time a video I had made, and both times he was gracious enough to call me to thank me and to offer feedback. Even long into his emeritus years, he had a passion for helping young scholars.
Darren Pollock (M.Div., 2004)
La Crescenta, California

I had a wonderful conversation with my grandfather about what he appreciated about Dr. Metzger. Here are his thoughts. [Karen Behm (M.Div., 2006)]

I remember Dr. Metzger as one of the best professors I had. He lived a Christ-like life. My congregations have used the RSV and the NRSV and their faith has grown because of the new English words he used in his translation.
William R. Dupree (M.Div.,1946)
Cincinnati, Ohio

Some people are saints, and Bruce Metzger was one of them. He was also a real human being with a great sense of humor. Because he seemed so saintly, many did not catch his enjoyable humanity.

Once at an alumni/ae reunion in Florida, we introduced him at a luncheon. As I recall, these were his words of response:

"Thank you for that kind introduction. I have to admit that although I remember many of your faces, I can't remember all of your names...which reminds me of the two fellows who played golf together weekly for twenty years in retirement. One day, one of the fellows turned to the other and said, 'I'm somewhat embarrassed to ask, but what's your name?' After a short pause, the other fellow turned to him and said, 'Ah...how soon do you have to know?'"

The large gathering exploded with laughter, in part because we hadn't expected a joke from the always proper and gentlemanly professor.
Dick Gronhovd (M.Div., 1961)
Port Ludlow, Washington

I came to Princeton because of Bruce Metzger's scholarship. He wasn't teaching that year, but I attended a retreat-lecture he gave one afternoon. During the lecture, I asked him, "How long did it take you to do *Lexical Aids for Students of New Testament Greek?*" He smiled, looked over at his wife, Isobel, and said, "Many, many long winter nights in Pennsylvania. There were no computers then, so I did all the work by hand, adding word by word until I finished each final tally." I looked at his wife and said, "And you, Mrs. Metzger, during those long winter nights, I bet you made the longest afghan in American history." They both laughed, and I watched as they exchanged "eyes of reciprocated love," as Shakespeare says of Miranda and Ferdinand in *The Tempest*. Later I felt that one of the reasons that God had guided me to Princeton was to meet this international scholar and to learn that he was also a loving husband.
Father Daniel J. Mulkern (Th.M., 2006)
Loretto, Pennsylvania

I knew Bruce Metzger's name even before my life at PTS, as I studied his *Lexical Aids for Students of New Testament Greek* translated into Korean. My first encounter with him was when I first saw a very old man diligently reviewing some journals and finally matched his actual face with the painting on the wall in Speer Library. "So glad to meet you, Dr. Metzger. What are you doing?" I said. His answer: "I am reviewing some recent periodicals." To me he was an industrious scholar, indeed, at the age of ninety! It was a blessing to be rekindled in my personal Bible study through this remarkable person.
Hyung Jin Park (Th.M., 2000)
Princeton, New Jersey

As I think of Bruce Metzger, I recall a truly world-class scholar who also possessed humility and kindness. Though he was given more years than most, I still lament his passing. My wife, Laura, and I were typists for him when I was finishing my M.Div. I think we may have even typed a draft of his introduction to the NRSV. Dr. Metzger always appeared at our door in his customary three-piece suit and bow tie. He carried himself with an almost Victorian decorum that nonetheless evoked immense humanity toward us, who were just lowly typists. Even at his age, he had a fiery passion that kept him energized and engaged in his vocation. Often he could be found in Speer Library poring over the texts he loved and to which he devoted his life. Just under a decade later, I contracted Dr. Metzger to teach a class on the Book of Revelation for our adult education program, at Fifth Avenue Presbyterian Church in New York City. I experienced something akin to hearing the voice of God interpret this puzzling book.
Greg Cootsona (M.Div., 1991)
Chico, California

I grew up on the King James Version. English literature reinforced its cadences. Since the RSV first appeared, there has been a flutter of other translations, each claiming the virtue of dynamic translation, yet metaphors have given way to paraphrases. My mother gave me a copy of the New Testament, RSV when it was first published; the adult Bible class in Cranbury presented me with a full Bible, leather-bound and embossed with my name when we returned to South Africa in 1953. This was a constant companion in study and pulpit. In 1962, I picked up in Edinburgh the Oxford Study Bible version, with Bruce's notes on the New Testament, which became a constant companion in two teaching appointments. Its cover is worn and its spine re-bound. How can one ever be grateful enough for such a constant, well-informed, balanced, and modest companion? Like the man himself: unobtrusive, precise,

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and with a depth beyond my sounding. He led this sheep beside still waters.
Calvin Wight Cook (Ph.D., 1953)
Hilton, Australia

Professor Metzger was my senior thesis advisor and what I learned from him influenced my thinking throughout my ministry. Although his encouragement enabled me to pursue postgraduate study at the University of St. Andrews, his influence was more than academic. As I happened to look at his portrait in the library just before he died, I remembered his deep faith in Jesus Christ, his sincere humility, his tremendous learning, and his continuing interest in what his former students were doing. By example, he demonstrated that a pastor could still be a scholar and a theologian as well as a counselor, a teacher, and a spiritual friend.
Earl S. Johnson Jr. (B.D., 1967)
Johnstown, New York

I arrived at Princeton from deep in the Piney Woods of East Texas in the fall of 1969, neither knowing about nor being appreciative of the incredible faculty I would learn from for the next three years. On my first day of Introduction to New Testament I carried my childhood KJV with me into class. Dr. Metzger asked us to buy the Oxford Annotated RSV for our next class. I dutifully did so, soon discovered his name on the cover page, and have delighted over the nearly thirty-five years of my ministry in telling everyone that I took New Testament from the man who "wrote the Bible."
David M. Evans (M.Div., 1972)
Austin, Texas

With Bruce Metzger's passing, a major era of biblical translation and understanding has ended. I remember sitting in his home office one sunny afternoon to get his take on some then-current biblical issue in preparation for something I was writing. He leaned back in his chair and said, "That's an interesting issue." He then proceeded to turn his chair around and open the large Bible in a stand on his desk. He read the passage in question and said, "I doubt that it's going to make much of a difference." As I got up to leave, I looked over at his Bible—the Coptic Bible. I'm sure that Dr. Metzger is now getting many of his questions answered in a very modest and intense way.
Alex Wales (M.Div., 1973)
Warrenburg, Missouri

One recollection particularly stands out. One year I was a preceptor for Chris Beker's course on the pastoral epistles. My job was to read through the Greek with the students, commenting on grammar, syntax, and vocabulary, and then they would do exegesis with him on the next day. One day the students noticed that 2 Timothy 2:25 had the 3rd p sg aorist active subjunctive of *didomi* in the red UBS Greek NT, but the blue Nestle-Aland text had the 3rd p sg aorist active optative. This was after the point when the two versions had decided to agree on the same text. So I asked Metzger about it. He was surprised to learn that there was a difference between the two texts, and said he would look into it.

Two years later he saw me on the sidewalk and said, "Loren, I looked into that matter," as if we had talked just the day before, "and I got Nestle-Aland to change their text."
Loren Johns (Ph.D., 1998)
Goshen, Indiana

What I remember most fondly about Dr. Metzger was his gentle spirit, gracious courtesy, quiet-spoken demeanor, and kindness. He defined the word "gentleman" in his interactions with students, be it in the lecture hall or chatting one on one in the quadrangle. I don't think one could ever "out-thank" Bruce Metzger. Anytime I thanked him for something, he always thanked me for thanking him. During my years at PTS, he seemed like someone who would stay on this earth forever. I will miss him.
Ian C. MacDonald (M.Div., 1985)
Atlanta, Georgia

What a privilege to have had Bruce Metzger first as a professor and later as a faculty colleague. His wisdom, warmth, and Christian witness have affected my life in many ways. He was always open and receptive to questions, always perceptive, constructive, and encouraging in his comments. I am especially grateful for his having read and endorsed one of my unfinished manuscripts, and I was pleased to incorporate some of his suggestions. Among my lasting impressions of him as a scholar and a man will be the way his amazing brilliance was matched by his gentleness and humility.
Richard S. Armstrong (M.Div., 1958)
Princeton, New Jersey

Dr. Metzger was already a professor emeritus when I began seminary. He was a kind, humble, gracious man who was always happy to talk with and encourage M.Div. students. One of my favorite memories is from the 1999 Hunger Run—he ran, and he did well (he beat quite a few students, including me!). When I congratulated him, he said that it was easy to win in his age group, since sometimes he was the only one IN his age group! That was Dr. Metzger, funny and self-effacing!
Cathy Gumpert (M.Div., 2000)
Whitehouse Station, New Jersey

I remember Dr. Metzger from Introduction to the New Testament in my junior year (1955–56). Two things struck me: his ability to present the heart of issues from a wide range of sources, and how his conclusion was always "somewhere in the middle." He motivated me to read scholars like Rudolf Bultmann. My quest eventually led me to Bultmann's sermons preached during the Nazi regime, which showed me how a "liberal" scholar was dynamically evangelical in the pulpit.
William E. Chapman (M.Div., 1958)
Hillsdale, New Jersey

Dr. Metzger was a gentleman (gentleman) in the fullest sense. He was keenly aware of his students, even when we were not aware of it. For example, I had taken classes from Dr. Metzger and had conversations with him, but I would not have thought of myself as someone who stood out to him. Two or three years after graduation, when I was an associate in a church in Pittsburgh, Pennsylvania, I received a call from the front office that there was a man looking for me. It was Dr. Metzger, who was in the area lecturing at Pittsburgh Seminary. He went out of his way to come down the street from the seminary to "look me up and see how I was doing." That fifteen-minute conversation was one I have remembered to this day and one I will always appreciate.
Ewen Holmes (M.Div., 1981)
Fountain Hills, Arizona

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I sat under Dr. Metzger on only one occasion. It marked my life and my ministry. It was a lunchtime seminar sponsored by the Theological Students' Fellowship. He spoke to us on "How I read the Bible." He spoke about reading the Bible in a scholarly way, and then in a way that would instruct the church. Finally, he shared how he continued to read the Bible in his personal devotions. Dr. Metzger was such a legend on campus that those of us who checked out a Bible from time to time from Speer Library used to write "Bruce Metzger" on the line for author on the checkout card. That such a man would continue to open his Bible daily to read it for divine guidance, as a child might, set an example for me that I have striven to follow throughout my ministry.
David Huegel (M.Div., 1998)
Richmond, Texas

What I remember most about Bruce, and what I have passed on to my children, is his consistency in life. For example, he taught me to review flash cards every day. As a student I recall how every Saturday, in his suit, he would go to the library to read. He shared how he reviewed language cards during breakfast every morning. His passion for Christ was undeniable.
Rolando Galvez (M.Div., 1996)
Harris, Minnesota

Not long after the RSV was published, my grandfather gave me a leather-bound edition with my name engraved on the cover. I treasured that Bible and still have it. Little did I know that some years later I would meet the man responsible for helping that Bible happen. I remember Dr. Metzger telling stories about getting hate mail from people who were adamantly against anything but the King James Version. It seemed so impossible that such a humble, gracious man could ever get hate mail!
Jim Wheeler (M.Div., 1991)
Richmond, California

When I was a student I asked Dr. Metzger to sign a new leather-bound copy of the NRSV Bible my wife had given me. As he handed it back to me with his signature on the title page just above his name he said, "I'm not the author, you know."
Stephen L. White (attended in 2001)
Princeton, New Jersey

I recall Dr. Metzger as an extraordinarily bright intellectual who also had a deep and abiding faith. When I was at PTS in the late 1960s during the "Woodstock era," there were many bright professors and many people of great faith, but one did not always find faith and intellect together. Among other things, Dr. Metzger taught me that a valid faith could withstand and even be nurtured by rigorous scholarship and intellectual questioning.
Tom Baker (M.Div., 1969; D.Min., 1993)
Pennington, New Jersey

I remember feeling daunted by the thought of taking New Testament Greek. I had never been good at languages and the task loomed large. After my first class with Dr. A.K. Adam, I took my Greek New Testament, my alphabet list, my notebook, and my course text and headed for Speer Library. I headed straight for the one man who could help me—Dr. Metzger. Throughout that year I sat under his image and waited for discernment to settle upon my head. I figured that since he wrote the Bible he was obviously close friends with God and that was THE precept group inwhich I needed to be. As I stared at his portrait above my desk he always seemed to say, "It's all right here in the book; right here." He was a man of God, a scholar, and one who inspires us to reach beyond ourselves.
Jonelle S.G. Kazarian (M.Div., 1997)
Fresno, California

Dr. Metzger was the professor I most admired in my years at PTS. I was struck by his considerable scholarship that was masked by his humble spirit. This made him very approachable. In my first church, I was puzzled about a passage of Scripture from 1 Peter on which I wanted to preach. I wrote him concerning my puzzle. Within the week I received a detailed response. I was surprised, and impressed that a man with many responsibilities took the time to address my puzzlements. That was over forty years ago, and I have never forgotten his kindness.
John C. Vaughn (B.D., 1960)
Pompano Beach, Florida

Of all who write, I may be the one who knew Dr. Metzger the least. I had him for only one brief class. I don't recall the name of the course, but I can never forget the kindness, gentleness, and wisdom with which he spoke and responded to all questions—even the inane ones. That touch of genuine humility has been a faith-force in my life as a parish pastor these last thirty-six years.
Jim McCormack (M.Div., 1970)
Fairview, Pennsylvania

One afternoon, Dr. Metzger and I met each other outside the library. Our conversation went something like this:

"Good afternoon, Dr. Metzger! How are you?"

"Oh, not so well," he replied. I was terrified where this conversation might be going.

"Really?" I replied. "I'm sorry to hear that."

"Well, you should be. This past weekend, I was walking by Templeton Hall (which at the time was under construction) and noticed a gap in the fence, wide enough for a child to climb through. To make matters worse, a pallet of bricks was suspended from the side of the building, held up by a rope that was tied to an anchor in the ground. The scene had disaster written all over it. So I climbed through the hole and untied the rope. I hadn't considered, however, that the weight of the bricks would bring the pallet down so quickly. Thus the rope jerked me into the air, and when the bricks hit the ground I landed in the middle of them."

"Good heavens! Are you okay?" I asked, searching his head for evidence of the fall.

"Well, that's not the end of it. About the time I thought it was over, the pulley came loose that had been holding the bricks aloft and landed smack on the back of my head."

By now I was well beyond the non-anxious presence I'd been practicing in pastoral care courses. "This sounds just terrible! Are you sure you're okay?!?"

"Actually, I'm fine. I read that story in *Reader's Digest* and thought it would be far more effective in the first person." His shoulders bounced as he chuckled.

When I finally found my voice again, I shouted after him, "Hey, Dr. Metzger! Have you done anything like this with the Bible?"

He laughed. "Keep studying your Greek, young man. Keep studying your Greek."
Trace Haythorn (M.Div., 1992)
Hastings, Nebraska

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On one occasion I was working on a paper about the NRSV for a class on cultural hermeneutics. Hoping to interview him, I emailed Dr. Metzger, then eighty-nine years old, wondering if he even used email. The following day I received a note of reply in my student box, printed by a typewriter, complete with White Out. Unfortunately, he was too busy to meet—even at eighty-nine he was working hard! I am presenting a paper at the 2007 SBL/AAR meeting titled "The Cultural Hermeneutics of the NRSV Translating Committee," dedicated to the memory of Dr. Metzger.
Colin H. Yuckman (M.Div., 2005)
New Kensington, Pennsylvania

The morning we heard of Dr. Metzger's engagement to Isobel Mackay, several of us got to our class early and proceeded to write "I love you" in every language we could think of until the blackboard was filled. We could not wait until he arrived. We watched his face as he stood there looking at the blackboard with a growing smile...even a grin! On another note, for years before beginning a Bible study class I would have the class read the preface to the Bible being used. Usually it was Bruce's introduction to the translation, and it was always informative and meat for conversation on how translations are done.
Robert Stuart Vogt (M.Div., 1946)
Edmonds, Washington

I was in college and considering seminary when Dr. Metzger met my parents at a wedding. I just about fainted when my mom said, "Oh this nice professor said he'd love to talk with you." A living legend wanted to talk with me?! With trepidation I phoned and Dr. Metzger's gently curious voice invited me into a stimulating conversation about the importance of "concretizing" our readings of the Bible in the complex realities of our world. It was the first time I had heard the word "concretizing." But this imperative has stayed with me as both a promise and a prod.
Noelle Damico (M.Div., 1991; Th.M., 1993)
Setauket, New York

A few years ago Dr. Metzger was a guest preacher at a congregation I served as associate pastor. As we prepared to enter the sanctuary before worship, I watched him look over a small stack of note cards, the outline to his sermon. I asked him if he was still nervous before preaching, assuming that he had "mastered" it years ago. He looked at me very kindly and said, "The day that you're not nervous when speaking the Word of God, go home, you're no good to anyone." Even with his mastery, he never lost the awe.
Timothy J. Luoma (M.Div., 1998)
Gallipolis, Ohio

I attended Princeton too late to benefit from Dr. Metzger's teaching, but I did get one small glimpse of his greatness. One morning my wife and I went early to the Princeton borough hall to cast our votes in school board elections. It was about seven o'clock in the morning, but we were not quite the first ones to arrive. Ahead of us was an elderly gentleman, impeccably dressed with three-piece suit and bow tie, and as he turned, I recognized him as Dr. Metzger from the portrait I had seen on campus. He was moving slowly, but still up at dawn to vote!
Jeremy Sanderson (M.Div., 2006)
Haddonfield, New Jersey

Bruce Metzger's death touched me more deeply than I anticipated it would. I applied to PTS specifically to do a Ph.D. under a top scholar in New Testament textual criticism. Although I did not become the widely published scholar several of Metzger's students became, I have been proud for almost thirty years to call myself one of "Metzger's boys," that cadre of students who have continued to foster interest in the text and canon of the New Testament. His courteous, almost courtly, bearing belied a deep interest in his students. He always had time for a greeting and a chat during a professional meeting. His methods and habits have deeply influenced my research and teaching. I'll miss him much.
Robert F. Hull Jr. (Ph.D., 1977)
Johnson City, Tennessee

Humility is the word I learned from Dr. Metzger. He was one of the major reasons I chose Princeton. I was thrilled to meet him at a gathering for the incoming juniors, where we had the opportunity to sit informally with the professors and ask them questions. A classmate asked Dr. Metzger, "How many languages do you understand?" His answer, "I'm not really sure I understand the English language." In every situation he exhibited his incredible intellect, always tempered by his Christian humility.
Stephen W. Starzer (M.Div., 1981)
Conklin, New York

Dr. Metzger was the consummate scholar and Christian gentleman. His course Life and Literature of the Early Church taught me that patristic literature, too, was integral to my Protestant heritage. As well, I learned from him that stewardship of the mind was a spiritual discipline and a sacred trust. Now, after forty-five years of teaching, I can only pray that I have influenced my students in some such positive direction as I myself have been enriched. Thank you, Dr. Metzger, for modeling the professor—for ennobling the profession.
Don Bowdle (Th.M., 1962)
Cleveland, Tennessee

I attended Nassau Presbyterian Church and did my field education there. Dr. Metzger heard that I was leading a Passover Seder with the youth during Sunday school. He was so curious. He stood (and sat) just outside the room before and after the event. He humbly asked me about what exactly I was doing. He was genuinely interested and showed great support. I was amazed that this learned man would still be eager to inquire and grow from an experience about which he knew far more than I. He was as kind as a loving grandfather.
Mary Resner (M.Div., 2001)
Los Angeles, California

I valued Dr. Metzger as a first-rate scholar with a brilliant mind and a great memory. Once when I was visiting campus after having been gone for a number of years, I saw him in Speer Library, and with no prompting, he addressed me by my first name!

Being of a more liberal persuasion, I would sometimes disagree with him, and I found him to be receptive, and a perennial gentleman. So many generations benefited from him at Princeton and around the world!
Cliff Cain (M.Div., 1975)
Franklin, Indiana

Forty-five years ago biblical studies made do quite well without computers. We had Bruce Metzger. In 1963 he gave

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me three shoeboxes full of three-by-five cards, many in his own handwriting. It remained to add more entries, some emerging daily from his suit pockets, and organize these under his direction into the *Index to Periodical Literature on Christ and the Gospels*. All the while he maintained attention to his students' needs, mine included, with such detail as to make credible the Father's care of birds, grass, lilies....
John G. Gibbs (Ph.D., 1966)
Park Rapids, Minnesota

Bruce Metzger worshipped at Nassau Presbyterian Church where I served as an associate pastor for youth ministry. What amazed me about his involvement in the congregation was his commitment to youth. Every Sunday morning, he and Isobel picked up a young junior high neighbor of theirs from South Africa whose parents were not churchgoers. The Metzgers' commitment amidst all their other responsibilities to bring this young man to Sunday school and worship affects my reading of Scripture. I read the NRSV not only knowing the influence that Bruce Metzger's scholarship had on this translation, but also knowing the influence Bruce Metzger had on countless relationships to bring Scripture to life.
Lisa Nichols Hickman (M.Div., 1997)
New Wilmington, Pennsylvania

I only took one course from Dr. Metzger. I think it was The Sermon on the Mount. I remember so clearly his gentle ways of handling questions from so many beginning students; I was among the least skilled in Greek and New Testament. With all his technical background, he never crushed anyone for any elementary query or opinion. I used many notes and bits of knowledge from that course in my preaching and teaching. Both RSV and the NRSV bailed me out of many KJV situations over fifty years of ministry.
W. Ward Murray (B.D., 1951)
Albany, Oregon

One of the great gifts of attending PTS is the accessibility of the faculty, and Dr. Metzger was no exception. When I was a middler, I invited him to lunch to talk about the Bible and life in general. I couldn't believe how accessible, encouraging, and insightful he was. I still have the three-by-five note cards of wisdom he offered as I quickly took notes over lunch that day. He told me to carry note cards in my pocket because "you never know when you'll want to write a thought down." He didn't know me from Adam (although he may very well have known Adam), and he was willing to offer an hour of his day to an inquisitive student.
Rhyan Smith (M.Div., 2004)
Olympia, Washington

When I was a student, I had the privilege of preaching in chapel on one occasion. Dr. Metzger regularly attended chapel and was a great encouragement to us by his presence. At the conclusion of the service, Dr. Metzger said to me. "Thank you for that sermon, Mr. Farmer. I receive it to my own heart." I will long remember this world-class scholar suggesting that I'd said something that ministered to him.
Richard Allen Farmer (M.Div., 1980)
Grand Prairie, Texas

In the classroom at Princeton, and in lecture halls throughout the world, Dr. Metzger never failed to answer questions with the utmost courtesy and respect. Even when the question was so outrageous or stupid that the audience would gasp at the naivete of the one posing the question, Dr. Metzger would smile graciously and say, sincerely, "Yes, that is possible," and perhaps even go on to name several well-known scholars who had posed similar suggestions. But then he would continue, without changing his tone, "...however, we might consider it another way." His gracious manner assumed that no one felt like he was 'fighting back'; you just sat there amazed at the erudition and precision coming from this very gentle man.

Dr. Metzger often surprised me in the middle of my labors in a far-flung missionary setting in Africa with handwritten letters expressing interest and support for our otherwise rather obscure service. It never failed to astonish me that someone of his stature would take the time to write to someone in a post as anonymous as ours!
Gene R. Smillie (M.Div., 1982)
Wheaton, Illinois

Bruce Metzger exemplified the gracious simplicity that lies on the far side of complexity. Although he had a reputation as a world-class biblical scholar, the first time I met him was when he and his wife were teaching the adult class at St. Andrews Presbyterian Church on Nassau Street. I was a confused college student, but they accepted me as an equal. Later that year, they invited me to Thanksgiving dinner in their home. I can truly say that Bruce and Isobel Metzger brought me back into the church by incarnating God's extravagant welcome.
Daniel Erdman (M.Div., 1981)
Albuquerque, New Mexico

I took two classes from Dr. Metzger, Sermon on the Mount, and The Book of Revelation. They were marked by the presence of a man who exhibited both unusual knowledge of the texts and a deep reverence for what he was handling. He combined scholarship without apology with a quiet piety, a mix that I am satisfied has left its mark on countless lives that passed through his classroom and that are engaged in various expressions of the ministry of the Word today."
Robert Bayley (M.Div., 1973)
Londonderry, New Hampshire

As a Baylor freshman taking Introduction to the New Testament and reading Dr. Metzger's text on the subject, my understanding was opened to the truth of the divinity and resurrection of Jesus and I was converted to Christ through his labors.
Brett Becker (M.Div., 1995)
Cibolo, Texas

Words sometimes are inadequate to express the profound affect that one has on another person's life. Dr. Bruce Metzger's biblical scholarship changed my life and the life of my congregation. My congregation is the beneficiary of his accurate editing of the NRSV. It continues to affect the lives of those I teach. His careful treatment of the Scriptures inspired some of my staff to apply to PTS for theological training.
Michael O. Thomas (M.Div., 1989)
Baltimore, Maryland

In the late 1950s, I was an instructor in pastoral theology and working on a dissertation on Johann Christoph Blumhardt. One morning I checked my mail and found a note from Dr. Metzger

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telling me of an article about Blumhardt in an obscure journal that I am sure I would have missed. The article proved helpful and the incident illustrates two things that colleagues of Dr. Metzger know well: he had an incredible amount of bibliographic knowledge and his source knowledge was microscopic. He also had a tremendous sense of collegiality: he knew the dissertation of a very young colleague in a field different from his and he wrote a note to help that young colleague.
William G. Bodamer (B.D., 1957; Ph.D., 1966)
Petersburg, Illinois

I came to Seminary from a biblicist tradition because I sensed that Presbyterians read their Bibles with their minds. Nevertheless I had been warned about "modernist" professors who would undermine my faith if I did not watch out. I took the prescribed course in New Testament theology with Dr. Metzger my first semester. I was wary, but I was soon disarmed and then deeply inspired by a man who loved the world, message, and experience of the Scriptures with a fierce and challenging devotion. He encouraged me to write the senior prize paper, to spend a master's year in biblical studies at PTS, and to be member of the Society of Biblical Literature after graduation.

In my first pastorate we replaced our copies of the King James Version with the Revised Standard Version. As a result it became possible for teens as well as adults to read the sacred words "in their own language."
Jim Memmott (M.Div., 1955;Th.M., 1957)
West Long Branch, New Jersey

I took New Testament Studies with Dr. Metzger in 1973, and I got an A- on a paper I wrote about the women in the New Testament. He said that I forgot the allegorical woman in Revelation, so that was why the minus. In spite of the minus, I still bounced all over campus to tell everyone that Dr. Metzger had given me an A-. I felt I had been knighted by the Queen of England.

He drove all the way to Washington DC to help to install me as a director of Christian education for the United Methodist Church.
Pam Adams Madorin (M.A., 1973)
La Vergne, Tennessee

I remember taking the class The Person and Work of Jesus Christ when I was a first-year student at PTS. I had not yet taken Greek, and many of my peers were writing final papers that used their newfound language skills. I told Dr. Metzger that I was going to take Greek the following summer, and hoped that a paper on the suffering servant passage from Isaiah, using my novice's Hebrew, would be acceptable to him. He was encouraging, warm, gave me some leads for research, and gave me an A! I am forever proud of receiving validation from a scholar who could take time out for a young man who was new to the world of biblical research.
R. Alex Chamberlain (M.Div., 1981)
Eagle, Idaho

Of the many gifts Dr. Metzger possessed, one was his remarkable accessibility to students, even long after graduation. I remember being a Hartford City, Indiana, pastor working on a sermon and having difficulty translating a difficult Greek passage. This was in 1967; I had graduated in 1959. Working up the courage, I telephoned Dr. Metzger's residence. He was gardening, but came to the phone. I identified myself and he said, "I remember you, Mr. Crilley." I told him of my translation difficulty. He talked at length about the particular passage, its difficulties and variant meanings. He was ever gracious and very helpful.
Robert H. Crilley (M.Div., 1959)
Waco, Texas

I will never forget when I ran into Dr. Metzger on campus with a group of fellow junior M.Div. students. He was long-since retired and only made occasional appearances, which had the effect of putting him in the realm of myth and legend. He was gracious as he entertained our questions. After a few minutes, one student asked, "Dr. Metzger, is it true that you have the Greek New Testament memorized?" He paused, smiled, and replied, "Well, not all the different variants."
Corey Widmer (M.Div., 2005)
Richmond, Virginia

One of the primary attractions of study at Princeton was the chance to sit under the tutelage of Dr. Metzger. His understanding of the New Testament text was unparalleled. Whether sitting in his course on the Literature of the Early Church or painstakingly working through the Greek text of the Book of Hebrews, we were enthralled by his incredible learning—but even more so by his Christian humility. I would guess that there are many of his former students, like myself, who find scholarship something of a wondrous affair, the classroom a sacred space, and the journey of faith more exciting because of his life and example.
Brian T. Hartley (M.Div., 1983)
Greenville, Illinois

Only recently I told one of our granddaughters that the Bruce Metzger who wrote the forward to the NRSV was probably the last surviving teacher I had in seminary. When I was a young man of thirty-three, Dr. Metzger welcomed me to campus in 1947. He called me "PW" that day and forever more. Another era has passed, but his contribution to New Testament lower criticism will go on for generations to come.
Paul White (M.Div., 1950)
West Chester, Pennsylvania

Dr. Metzger was a gentleman, softly spoken, humble, but an excellent lecturer, clear and concise. Someone else will probably mention the apocryphal tale, but it is too good not to share: Dr. Metzger was in the habit of doing his devotionals in Greek. One day he opened the class with prayer in Greek, perhaps forgetting where he was. He soon realized his mistake, and said, "which means, as you know, O Lord," and proceeded to translate.
Nelson O. Horne (B.D., 1952; D.Min., 1984)
Chautauqua, New York

I first met Dr. Bruce Metzger when he sat down at a table with eight or ten students and spoke with us in a class on the apocrypha and pseudepigrapha. He never used notes, but talked with us as new friends. One day he pulled what looked like some small change out of his pocket. He held in his hand a first-century denarius. This got us to talking about Jesus' words on taxes and an employer's freedom to pay all employees a day's wage no matter how long they worked that day. He gently led us into deeper waters of biblical reflection. One day more than forty

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years later the phone rang in my study at Point Loma Community Presbyterian Church in San Diego California. "Hello Art, this is Bruce Metzger." I hadn't seen or talked with Dr. Metzger in all that time. He was in San Diego at a gathering of biblical academics and wondered if he could arrange a time to teach in my church. No one could turn down such an offer. We had just completed a project to install the NRSV as our pew and lectern Bible. So that Sunday I announced that we would have "the man who wrote the Bible" in our family life center the next week. He came. And so did a standing-room-only crowd of more than 500. For me it was like introducing an old and treasured friend. Dr. Metzger received a standing ovation at the close of his presentation and stayed around to field questions for another half hour.
Art Sueltz (M.Div., 1953)
San Diego, California

I began my Th.M. in New Testament in 1973 and finished in 1978. During that time my wife and I and family were serving in Mexico. I had graduated from Eastern Mennonite Seminary in 1967. At Princeton I was exposed to the critical methods of Bible study in a way I had not been previously, and felt very much out-of-the-loop and confused. Dr. Metzger was my advisor and guided me through the theological maze. One enduring counsel he gave me has been a guiding force in my study of Scripture, and I always pass it on to others. This is how I remember it:

When seeking to discover best interpretation of the text of Scripture, be careful not to build on theories or hypotheses, for later, with new information, they may crumble. One should be knowledgeable about them and come back to them as new insights come to the fore. But one should always remember that the Scriptures are a testimony to Jesus Christ, and it is to Jesus Christ one needs to be faithful. Dr. Metzger then shared with me John 5:39: "You search the Scriptures because you think that in them you have eternal life; and it is they that testify on my behalf." (NRSV)
J. Mark Frederick Jr. (Th.M., 1978)
Quakertown, Pennsylvania

It was the Wednesday night before Thanksgiving, 1957, and I was studying in 405 Alexander Hall, almost the only seminarian left on campus for the holiday. Someone knocked on my door about eight o'clock and I was stunned to open it and find Dr. Metzger standing there. He introduced himself, and said: "I saw your light on and guessed that you had no place to go for Thanksgiving. Would you please join Isobel and me for dinner tomorrow at two o'clock?"

Dr. Metzger didn't just teach us the faith, he showed us how to live it.

Forty years later our paths crossed again when my wife and I became involved with St. Andrew's Biblical Theological Institute in Moscow, Russia, and found Dr. Metzger was already vitally connected as one of their patrons. Each year he faithfully gave personal financial assistance to this institute that translates and publishes scholarly biblical textbooks, including several of Dr. Metzger's, into Russian in an effort to fill the void created during the Soviet years.
Richard H. Leon (M.Div., 1962)
Bellevue, Washington

I have particularly appreciated the NRSV's measured use of inclusive language and its explanation of this in its "To the Reader" section. It alerts the reader to the "danger of linguistic sexism." This is particularly important in the worship classes I have taught as director of studies in ministry and mission at Trinity Theological College, Brisbane, a college of the Uniting Church in Australia.
Neil Sims (Th.M., 1972)
Queensland, Australia

Bruce Metzger is one of those teachers whose work and lessons have guided my entire ministry. I was one of his students early in his years of teaching. He gave us all a foundation in biblical Greek that became the basis for lives of study, teaching, and preaching. His prayers before class taught us spirituality in the best of Princeton piety. At a time when I questioned my own faith, his patience and counsel allowed me to work through the doubts of student days. When I read the NRSV, the work seemed an echo of what he was teaching in the 1940s. Many of us feel his death as a personal loss and his life as a gift of God's graciousness.
James G. Emerson (M.Div., 1949)
San Francisco, California

Alongside his remarkable scholasticism, it was Dr. Metzger's intimate relationship with the people in Scripture that affected me. Jesus, Peter, John, Mary, Paul, and others were not merely characters in the New Testament narrative. When he spoke of them in class it was as if he were introducing us to his good friends. They were spiritual companions whose voices he listened to as if when reading Scripture he was having coffee and conversation, even a good argument, with them, yet was honored by their presence. Approaching Scripture through deep relationship alongside deep knowledge shaped my own understanding of how to interact with and teach the Bible, academically and spiritually.
Cynthia Ray (M.Div., 1983)
Shakopee, Minnesota

One day, when I was eating with other seminarians in PTS's dining room, Dr. Metzger came and sat next to me. On his tray he had a green salad and a bowl of alphabet soup. We were all awed to have this great scholar at our table, and were searching for things to say, wondering how to make small talk, like "How's the NRSV going today, Dr. Metzger?" But we didn't have to worry. He stirred his soup and then said, to no one in particular, maybe to all of us, "I wish this soup had its letters in Greek!" I give thanks to God for what the life of Dr. Bruce Metzger, in all his erudite and humble ways, has meant to the global church.
Ann Palmerton (M.Div., 1986)
Columbus, Ohio

During my years at PTS I had the honor of meeting Dr. Metzger for lunch several times. While I wanted to ask him theological questions, he often steered our conversations to the field I had left—law. He explained that his father had wanted him to become an attorney. He mused over what direction his life would have taken had he chosen law. He spoke like a glowing father about his son, who had entered the legal profession. He also shared his great love for his wife. Each morning prior to eating breakfast, they would sit at their table and read the Bible, sharing a devotion. Rarely have I met such a polite, kind, humble human being.
Stan Irvin (M.Div., 2003; M.R.E., 2005)
Bloomington, Illinois

on&off Campus

Faculty Publications

Brian Blount has coedited, with Hope Cain Felder and Clarice J. Martin, *True to Our Native Land* (Fortress Press, forthcoming April 2007).

Chip Dobbs-Allsopp, Freda Gardner, Jacqueline Lapsley, Eunny Lee, Patrick Miller, Dennis Olson, J.J.M. Roberts, and **Leong Seow** have contributed to *Engaging the Bible in a Gendered World: An Introduction to Feminist Biblical Interpretation in Honor of Katharine Doob Sakenfeld* (Westminster John Knox Press, November 2006).

Patrick Miller has edited *Like Fire in the Bones: Listening for the Prophetic Word in Jeremiah* (Fortress Press, September 2006).

He has also written *The Way of the Lord: Essays in Old Testament Theology* (Wm. B. Eerdmans Publishing Company, February 2007).

Samuel Moffett's book, *A History of Christianity in Asia: Volume II, 1500–1900*, has been published in paperback (Orbis Books, March 2007).

Katharine Doob Sakenfeld is the editor of *The New Interpreter's Dictionary of the Bible Volume One: A–C* (Abingdon Press, January 2007).



Photo: Rebecca Montgomery

Christmas in Many Languages

Chananporn Jaisaodee, a student from Thailand in the M.A.T.S. program, reads the Luke story of the Annunciation in Thai at the Carols of Many Nations Service in December in Miller Chapel. The service included Scripture readings by international students and faculty in Spanish, Arabic, Japanese, Korean, Danish, Tshiluba, Akan, Portuguese, German, and Bahasa Malaysia.

President Torrance Honored in Debrecen, Hungary

On November 9, 2006, President Iain Torrance was awarded an honorary doctorate, Doctor of Theology *honoris causa*, by Debrecen Reformed Theological University in Debrecen, Hungary. Founded in 1538 as Debrecen Reformed College, the institution educates pastors and teachers for the Reformed Christian communities of eastern Hungary.

PTS has a rich connection with the Hungarian university. Three of Torrance's predecessors, former presidents John Mackay, James McCord, and Thomas Gillespie, also received honorary degrees from the school, Mackay in 1939, McCord in 1967, and Gillespie in 1988, and many Hungarian students have come to Princeton to study theology. Today there are twenty graduates of Princeton Seminary living and working in Hungary.

Torrance himself has a history with Debrecen. His father, Thomas F. Torrance, received the same honorary degree from the university in 1988. Dr. Botond Gaál, the much-loved chair of the Doctoral Council of Debrecen Reformed University, studied in Edinburgh with Thomas F. Torrance while a doctoral student, and calls his former teacher "a living church father." In receiving the degree, Iain Torrance wore the gown his father had worn at the same ceremony eighteen years earlier. This was, Torrance was told, the first time a father and son had been so honored.



Dr. Torrance (left) with Dr. Botond Gaál

Dr. Gaál presented the laudation of Dr. Torrance at the ceremony in the Great Hall of the university, which he called "an exceptional occasion for Debrecen, the Calvinist Rome in Hungary." He spoke of Iain Torrance as "a leading authority both in the academic life and in the scientific world of theology."

After receiving the degree, Torrance gave a short speech in which he addressed issues the church both in Eastern Europe and in the West faces today, and the resources the Reformed tradition offers. Later he gave a formal lecture on Michael Polanyi, the great Jewish Hungarian philosopher and chemist who died in Oxford in 1976. Thomas Torrance was Michael Polanyi's literary executor, and Iain Torrance attended the funeral in place of his father. Iain Torrance's lecture in Debrecen drew together the hermeneutical theory of Polanyi and that of David Weiss Halivni, a contemporary Talmudic scholar at Columbia University in New York. Halivni's perspective is to read scripture for the purpose of responding to the crises of the present. He deliberately aligns his work with the hermeneutical practices of the Mishnaic sages, whose purpose was to receive and repair the written traditions of Torah for the sake of renewing Judaism after yet another destruction. Such perspectives, sometimes called "scriptural reasoning," raise specific challenges for the academic community: how are we to maintain an intellectual exchange and dialogue between plain-sense and depth-studies of sacred text?

While in Debrecen, Torrance and his wife, Morag, also met PTS graduates Abraham Kovacs (Class of 1998), Daniel Pushki (Class of 2006), and Boglarka Lente (Class of 2006).

—Barbara A. Chaapel

on&off Campus

Younger Korean Americans Returning to Their Home Churches

As a part of the lecture series sponsored by PTS's Asian American Program, Dr. Peter Cha, associate professor of practical theology at Trinity Evangelical Divinity School and an editor of *Growing Healthy Asian American Churches*, delivered a lecture in November dealing with the English-language ministries within Korean immigrant congregations.

Cha began his lecture by noting that during the 1990s, an alarmingly large number of second-generation Korean American young adults left their Korean immigrant churches, largely because these congregations failed to meet their unique set of needs. During this period, according to Cha, a growing number of English-speaking Korean American pastors also began to leave these congregations, planting independent Asian American churches. "The future of English Ministry (EM) within Korean American churches looked quite bleak," he said.

Today, however, according to Cha, a couple of emerging patterns point to a more hopeful future for EM in the Korean American context. On the one hand, a growing number of Korean immigrant churches are developing an "interdependent" model of congregational ministry in which first-generation Korean-speaking congregations and second-generation English-speaking congregations are forging partnerships that are based on mutual respect and reciprocity.



Dr. Peter Cha

On the other hand, Cha continued, a growing number of second-generation young people who had left Korean American churches are beginning to return to these churches. Cha observed that this seems to be particularly true among those who are married and are beginning to have children of their own. According to Cha, although they may have been quite content attending non-Korean churches earlier, their entrance into the new life stage of becoming parents seems to prompt new questions and concerns that encourage them to return to their own spiritual and cultural roots.

Cha concluded his lecture by emphasizing that as these and other patterns converge, it seems those Korean American congregations that provide healthy and stable spiritual environments will continue to attract a growing segment of second-generation young families, as well as others. Cha challenged the audience with the question, "How many immigrant churches are able to provide such a setting to these individuals and families for whom their ethnic and spiritual identities persistently and complexly intertwine?"

—Sang Hyun Lee, Kyung-Chik Han Professor of Systematic Theology and director of the Asian American Program



Photo: Emily Dumler

Christopher Jones (left) and Taft Quincey Heatley

PTS Student Sermons Featured in *The African American Pulpit*

The African American Pulpit, the only African American-focused and African American-owned preaching and ministry journal in the United States, holds a Seminarians' Contest every three years, open to seminarians across the country who have been in ministry for five or fewer years.

M.Div. senior Taft Quincey Heatley, M.Div. senior Christopher M. Jones, and 2006 Th.M. graduate Kimberly C. Rogers were three of the fourteen seminarians featured in the journal's fall 2006 issue. Heatley's sermon "A Grave Danger Disciples Face" and Rogers's sermon "Don't Settle!" were published along with second-place winner Jones's sermon "By Whose Authority Do You Preach?" Congratulations to all three!

To purchase a copy of the fall issue in which the three sermons appear, visit http://www.theafricanamericanpulpit.com/files/search.asp?F=41.



Photo: Allan Watt

Teaching Children about Martin Luther King Jr.

On January 12, Dr. Karen Jackson-Weaver, executive director of the New Jersey Amistad Commission, visited the Dupree Center for Children in honor of Martin Luther King Jr. Day. She shared a story, *Thank You, Dr. King!*, with the children and presented them with pencils, coloring books, and bookmarks from the Martin Luther King Jr. Commission. The children in return sang songs and gave her a thank-you card made of cut out versions of their hands, which represented embracing diversity and celebrated Martin Luther King Jr.'s marching hand in hand.



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Photo: Becky White Newgren

Bob Edgar

NCC General Secretary Bob Edgar Speaks to "the Middle"

In September, the Reverend Dr. Bob Edgar visited the Princeton Seminary campus to introduce his new book *Middle Church: Reclaiming the Moral Values of the Faithful Majority from the Religious Right*. Edgar, whose eight-year position as general secretary of the National Council of Churches ends in December 2007, is also a former congressman and a United Methodist elder. The lecture was sponsored by Seminarians for Peace and Justice and the Coalition for Peace Action.

Edgar addressed his book to the moderates of the middle church—and also, middle mosque and synagogue. In the lecture, he talked about those believers who have tried to be all things to all people. "These people of middle church, middle mosque, and middle synagogue are genetically, exquisitely nice people, who, thinking themselves 'good,' have allowed the moral right to abscond with the political and social agenda. We need to take back the soul of America...focusing on two issues that Christians won't kill each other over: poverty and the environment.

"God is calling us to this moment to 'be not afraid,' to be apostles and disciples. And do you know the neat thing about apostles and disciples? No one ever took a vote on doing the right thing."

Reading from the final chapter of his book, Edgar cited his own list of beatitudes: "Blessed are the risk-takers...the courageous remnant...the faithful voters...the hope-bearers.... Blessed are those who challenge us." After speaking, Edgar took questions, and concluded: "Here is a thought: what if we used our superpower with humility?"

PTS professor of theology George Hunsinger, who introduced Edgar, said, "Bob Edgar sets the agenda for Christian social witness in our time. If the middle is ever to recover its voice in American society, it will owe a great debt to Bob Edgar."

Nothing But Nets: How the Church Can Help Stop Malaria

"Saving lives" and "qualitative research methodology" don't typically go together. However, the two were paired this fall by an equally improbable partnership between the United Nations (UN), Princeton Theological Seminary, and Youth Specialities (YS). The UN brought the burning issue, PTS brought practical know-how, and YS, an organization that provides resources and training for youth workers throughout North America and the world, graciously provided access to thousands of youth workers. All involved hoped that practical theology could help save lives through the UN's Nothing But Nets campaign.

At the center of this partnership was Kenda Creasy Dean, PTS's associate professor of youth, church, and culture, and the director of the Tennent School of Christian Education. Through the United Methodist Church, the United Nations approached Dean about a problem they had. Lost amid the justified public attention paid to the AIDS pandemic is the fact that the most deadly disease for African children is malaria. Mosquitoes carrying malaria use thatch roofs as breeding grounds and come out at dawn and dusk to feed. With few defenses, children get bit more often, and more often succumb to the disease. All it takes to protect a child is a five-dollar mosquito net. The equation is simple: malaria kills, nets save lives. How could the UN connect the two?

That was the question that the UN had for Dean. How could they connect this issue with young people in North America? The UN knew how to interact with governments and nongovernmental organizations, but your average high-school student was alien territory. Yet, young people often act as the catalyst when it comes to social justice issues, and the malaria epidemic seemed like a natural fit because it affected so many children. For years, Dean has spoken about the prophetic function of adolescents in the church, and she recognized a way of putting those words into action.

After receiving permission from Youth Specialities, Dean used her theme addresses at two of the group's National Youth Worker's Conventions to issue a challenge. Before thousands of youth workers from varied theological, ethnic, and educational backgrounds in Anaheim, California, and Charlotte, North Carolina, Dean recast the story of Samuel in the temple (I Samuel 3:1–18). Samuel, the young person, heard God. Eli, the professional religious worker, could not. Samuel, however, needed Eli to help discern what God said. In this partnership between young and old, the word of God came into the land.

How could the youth workers gathered at Youth Specialties act as Eli for the Samuels in our midst? If God was saying, "Pay attention to these dying children!" how could the church help youth discern the next step? The challenge at the convention was not to directly act, since Youth Specialties already provided such an opportunity through their partnership with World Vision, but rather to help the UN understand how Elis go about their job.

To that end, PTS M.Div. student Andrew Zirschky and dual-degree student Kate Obermueller organized dozens of focus groups during the two conventions. Princeton Seminary students and alums who had exposure to qualitative research methodology through PTS professor Rick Osmer's empirical research class led the focus groups in exploring how the UN could connect to youth. With training they received at Princeton, the facilitators took very disparate groups of youth workers through a process that led to insightful, helpful, and creative information for the UN. Hundreds of practicing Elis gave the UN substantial information to help the Nothing But Nets campaign, which the UN will analyze and implement in its efforts to eradicate malaria.

Go to **www.nothingbutnets.net** for more information about the Nothing But Nets Campaign.

—Blair Bertrand, associate minister for children, youth, and families at St. Andrew's Presbyterian Church in Brampton, Ontario, Canada. A 2004 PTS graduate, he was a focus group leader at the Charlotte, North Carolina, Youth Specialties convention.

on&off Campus

Stem Cells, Social Workers, and Seminarians


Photo: Becky White Newgren

Nancy Duff talks with a course participant.

This fall doctors, nurses, social workers, chaplains, attorneys, and thirty-five M.Div. students met weekly at the Center of Continuing Education for a course on biomedical ethics. In past years, PTS associate professor of Christian ethics Nancy Duff cotaught the course with Dr. Brandt McCabe, a cardiologist at the University Medical Center at Princeton. When Dean of Continuing Education Hui Chen approached Duff about opening the course to continuing education students, McCabe hosted a reception in his home so physicians could meet Duff and learn about the course, which covered biomedical issues such as stem cell research and cloning, and medical ethics such as the physician-patient relationship and dealing with death.

Duff was enthusiastic about including professionals in the course. "Medical and law [professionals] are people of faith, and they want to hear other people grappling with these issues," said Duff. "This class can be an arena for them to be heard, and to hear how we [ministry professionals] make moral decisions." In addition, doctors and lawyers are the best people to raise cases for study: "they help teach our students," said Duff.

The real-world experience the professionals brought to the discussion pleased Chen. "When an M.Div. student needs an explanation of brain death, there's a cardiologist in the room who can answer the question. When they wonder what happens to the body of an indigent person after death, there's a social worker in the room who knows," she said.

"Having professionals contribute to our conversations made it real and accurate," agreed M.Div. senior Becky White Newgren. "However, what will affect my future ministry the most is learning from the medical professionals about how the medical world and hospitals function.... I will be a better advocate and support for those in the local church I will serve."

And medical professionals learned from seminarians how to better support their patients' faith. "As an oncologist, I deal with these [issues] everyday," said Dr. Peter Yi of Princeton Medical Center, "[but] I've been practicing biomedical ethics without the fundamentals. I had no biomedical ethics courses in medical school or in six years of residency training." Yi said that in matters of ethics, he's learned to think like a seminarian as well as a practitioner, and he asks his patients about their faith when making treatment decisions. "As Dr. Duff says, 'You don't have to be right, but you do have to be wise.' Sometimes we are right as healthcare providers, but we are wrong regarding the patient," he said.

Marion Littman said that the "respectful, thoughtful, and open" tone of the class was vital to her work as an attorney specializing in health law with Norris McLaughlin & Marcus, P.A. "Everyone was willing to share and listen to others' perspectives. That's crucial in this area, and one of the things that goes wrong in the cases we read about in the paper," she said. "The advice I need to give is not always first legal advice. In most of these situations there can be some other solution than a court ruling."

Coordinator of Palliative Care Services and registered nurse Tina Basenese and Chaplain Kerri Kroeker traveled two hours each way to attend the course, from The Valley Hospital in Ridgewood, New Jersey. "It's a good model for discussion," said Kroeker. "I'd like to see my seminary offer something like this."

PTS Hosts Jana Childers as Macleod Lecturer


Photo: SFTS

Jana Childers

Jana L. Childers, dean and vice president for academic affairs and professor of homiletics and speech communication at San Francisco Theological Seminary, visited Princeton Seminary in October as the biennial Donald Macleod Preaching Lecturer. She gave three lectures, titled "Preaching in the Age of the Spirit," "The Preacher's Creative Process," and "The Body and the Spirit."

With a Pentecostal upbringing, a B.A. from Wheaton College, an M.Div. from Princeton Seminary, and a Ph.D. from the Graduate Theological Union in Berkeley, California, Childers addressed her range of experience by observing that "this is a generation that knows social change. It is the unique characteristic of the Holy Spirit to bring about social change, to reinterpret, renew, rethink.

"This is the Age of the Holy Spirit. The Holy Spirit is a peculiarly powerful force...and this generation has numerous pneumatic devices, making it better equipped to ask the question, 'Could this be the Holy Spirit moving?' What the Reformed tradition can bring is the belief that the Holy Spirit is in charge of our apertures and that the same Spirit can be trusted to make use of that opening."

Childers also discussed mining creativity in preaching. "Preaching is participating in the gospel...all preachers are required to know something about the deep well beneath the words...all preachers must learn how to use one person's skin to reach another."

Concluding with a discussion of the "preacher's use of self," Childers said that "no matter how we approach the Holy Spirit, she seems intensely interested in bodies." Indeed, "without bodies, preaching is not worth talking about. There is no substitute for being in three dimensions, face-to-face, breath-to-breath." Nevertheless, Childers highlighted the importance of "knowing when to stop" and finding that healthy balance between the ego and the Holy Spirit.

For M.Div. senior Tracey Cowan, it was a "gift of time" to consider this "weaving together of creativity theory and the sermon-writing process, while continuing to allow room for the work of the Holy Spirit." M.Div. junior Amy Root valued "Childers' respect for the entire spectrum of her religious experience. I appreciate her optimism."

The biennial lectures are given in honor of Dr. Donald Macleod, who was the Francis Landey Patton Professor of Preaching at PTS until his retirement in 1983. This endowed lectureship in preaching was established in 1992 by the Short Hills Congregational Church in Short Hills, New Jersey.

Greet Dr. Macleod

Many PTS alums will remember Dr. Donald Macleod, who taught preaching at the Seminary from 1947 to 1983. He is currently living in a retirement community in Baltimore, Maryland, and his health is fragile. Tom Blair, PTS Class of 1983 and pastor of the Second Presbyterian Church in Baltimore, visits him regularly and would be happy to take messages of greeting and appreciation that alums might wish to share with Dr. Macleod. You can email such greetings or words of appreciation to Blair at tblair@secondpresby.org.

on&off Campus



How Computers Are Changing the New Testament

The development of digital technologies is fundamentally changing the relation between readers and texts, according to David C. Parker, professor of New Testament textual criticism and paleography at the University of Birmingham, England. Parker was one of three international New Testament scholars who jointly presented a lecture titled "How Computers Are Changing the New Testament" to a full audience at Princeton Seminary's Center of Continuing Education in November. His fellow speakers were Dr. Ulrich Schmid and Dr. Bruce Morrill, both part of Birmingham's Institute forTextual Scholarship and Electronic Editing.

In the lecture, Parker contended that the creation of digital editions of biblical texts represents a transformation as significant as the shift in the second century from the scroll to the codex, or the invention of printing in the fifteenth century. Parker pointed to the collaborative effort by the International Greek New Testament Project to produce an electronic edition of the Gospel of John as evidence for this sweeping thesis.

Schmid walked the audience through the three basic steps required to put together a critical edition of a biblical text. The data must be collected from manuscript sources, processed and collated, and finally presented to readers. Morrill explained that volunteer readers are aiding the project by reading and taking notes about various manuscripts. Most of the volunteers are pastors who simply enjoy reading Greek in their spare time; the project continues to solicit such volunteers.

The final product of this scholarly labor will be an online Greek edition of the Gospel of John incorporating all the variant readings, along with digital images of the manuscripts themselves. The team announced that its work on the Gospel will be available within a year. The eventual goal is to produce an electronic edition of all extant New Testament manuscripts.

The ability to read the Gospel of John without privileging any particular manuscript source will ultimately change the way readers approach and think about the biblical text. "The examination of the manuscripts of the Greek New Testament has been enormously enhanced with the advent of computer-aided transcription," notes Julie E. Dawson, associate librarian in the Princeton Seminary Libraries. "I was most impressed with the way digital enhancement makes it possible to collate manuscript fragments to create new composite texts."

For more information about the project, visit www.itsee.bham.ac.uk.

—Clifford B. Anderson, curator of Special Collections

Students and Faculty Present Fifth Teach-In

In October, Seminarians for Peace and Justice sponsored a teach-in, the fifth since 2002, on "The Sorrows of Empire: War, Torture, and Executive Power." The keynote speaker was Ray McGovern, a CIA analyst for twenty-seven years. Professor Deborah van Deusen Hunsinger offered the welcome and introductions. Opening with a reading from Jeremiah 9, she explained that the event's purpose was "not to offer a balance of [opinions] for or against." Instead, she said, "we must present a critical perspective against the war that is difficult to find in conventional news media. This year's focus on torture grew out of moral outrage over the recent passage of the Military Commissions Act in Congress."

Professor George Hunsinger talked briefly about Iraq and the Just War Tradition, and Professor Mark Taylor spoke about torture and democracy. "What is torture doing in our time?" he asked. "I want to argue that it is taking away our voice, the voice of criticism, of anyone thinking about speaking his or her mind in a democracy." Deborah van Deusen Hunsinger read a poem titled "Witnessing from Afar the New Escalation of Savage Power" by Denise Levertov before introducing McGovern.

Beginning with the calling of the disciples from Mark 1, McGovern explained why he initially went to work with the CIA. "Discipleship 101: no confrontation of evil, no discipleship. It all depends on who you think God is and how you think God feels when little people get pushed around," he said. While describing his disappointment in the current intelligence community and administration's policies, McGovern recalled his Irish grandmother's demand: "Be truthful and honest; then you won't care what anyone might say about you." In March 2006, McGovern returned the Intelligence Commendation award that he won under George H.W. Bush because he felt that the CIA's independent prioritizing had been replaced by "obeisance" to administrative influences.

However, McGovern still asserted, "when Jesus says, 'my kingdom is not of this world,' he does not mean to avoid getting involved in politics.... Politics is the form that justice or injustice takes. If you are ignorant of that, then someone like Hitler can take over your piety. Justice without politics is a skeleton without flesh."



Photo: Meagan Cracraft

Ray McGovern speaks at the teach-in.

on&off Campus

Turning Excess into Access

Founded by a Presbyterian mission worker in 1864, Forman Christian College in Lahore, Pakistan, was nationalized in the 1970s. When the government returned the school to the Presbyterian Church (USA) in 2003, the library needed quality Christian books.

Enter the Theological Book Network (TBN), whose motto is "Converting excess in our world into access in the rest of the world." When the late Theodore Gill Sr., PTS Class of 1943 and former president of San Francisco Theological Seminary, donated his library to Princeton Seminary, the TBN sorted, packed, and shipped much of it to Forman, with shipping costs paid for by La Cañada Presbyterian Church in La Cañada, California.

The TBN is the brainchild of PTS's James Lenox Librarian Stephen Crocco, and Kurt Berends, now the network's executive director. In the 1990s, Crocco used some proceeds from the Stewardship Committee's annual book sale to send books overseas. "I discovered it was easy to send one box, but sending more than that is a lot harder," he says. Berends had the same experience working at Wm. B. Eerdmans Publishing Company in the early 1990s, where an occasional overstock allowed him to send books to schools he'd visited in Brazil and the Czech Republic.

The two men eventually heard about each other, met, and in 2004 created the TBN, with Berends spearheading the fund-raising effort. With five staff members and a warehouse in Grandville, Michigan, since then the network has collected, sorted, and shipped more than 200,000 books, and expects to send 200,000 this year alone to PCUSA-supported schools in Egypt, Rwanda, and Cameroon, and to many other schools.

The TBN is endorsed by the American Theological Library Association, and Crocco now serves on its board. "The way it works is beautiful," he says, clearly delighted. "No one's been able to find a downside. It solved a problem for libraries, for publishers, and for Christian schools."

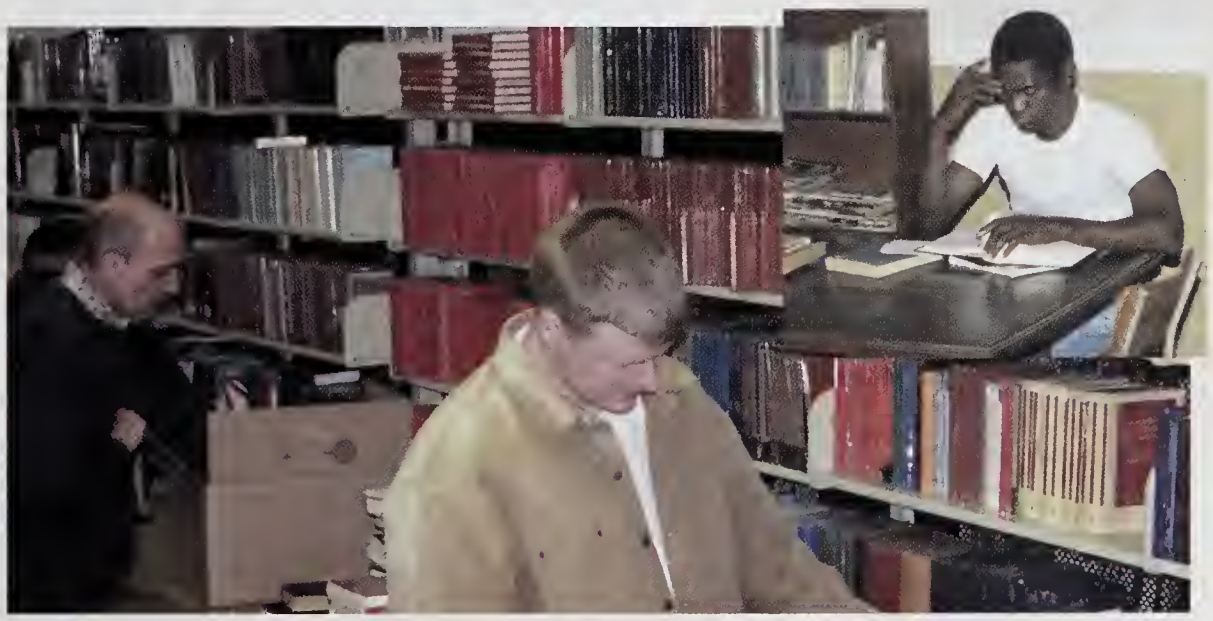
A typical shipment includes classic, quality books in good condition in disciplines from biblical languages, history, and commentaries to church history, missiology, philosophy, and ethics. Most of the books are in English, which is the new Latin, according to the TBN, since nearly half of all church-related colleges and universities in the world use English as one language of instruction.

At $2.80 per book for shipping, the biggest part of the TBN's budget is shipping charges, says Berends. Wouldn't digital books online be more efficient? According the Berends, access to the Internet isn't always easier than access to books; the cost of a two-megabyte Internet connection in Addis Ababa is U.S. $5,000 per month, the yearly salary of four professors together at the Ethiopian Graduate School of Theology. And books can travel where there is no electricity, and survive dust and damp better than computers.

Berends looks forward to the day when future church leaders don't have to come to the West to have access to a wealth of theological books. He says that many who study in the West don't return, and those who do have spent their theologically formative years away from their cultural context. "In the future, I'd love to be reading books on Christology from a Ugandan perspective," he says.

For more information about the TBN and to learn how you or your church can sponsor a shipment, visit www.theologicalbooknetwork.org.

—Heather Roote Faller



Photos: Theological Book Network

Through the TBN, books once read by students in the West reach theological students and pastors around the world.





Photos: Mansour Khajehpour

Mykaela Lara (center) poses with Rebecca and Matthew Khajehpour, who participated in the World Cup scrimmage game (above).

Mark Up! Soccer Clinic Rolls Onto CRW Campus

In August, Mykaela Lara (then eleven years old), daughter of M.Div. middler Mona Lara, helped end summer boredom by hosting a weeklong soccer clinic at the CRW campus for other Seminary children. Fourteen children, most of whom had never played soccer before, attended the two-hour daily clinic. They learned fundamentals of the game and participated in drills, leading up to the highlight of the week, a mock-up World Cup scrimmage game in which the USA played Mexico, with Mykaela as the referee. The game was preceded with a parade of the countries that participated in the actual World Cup series, for which the children made flags, painted faces, and wore uniforms. Team USA defeated Mexico, but all the children were winners!

Mykaela, who is team captain of the West Windsor X-Treme, a premier travel team with New Jersey Youth Soccer, raised $180 to support her own travel soccer expenses and donated $25 of the proceeds to TOPSoccer, a national soccer program that teaches young children with disabilities in a caring coaching environment. In addition to the money, Mykaela donated old shin guards, cleats, and balls to the Trenton area TOPSoccer team.

on&off Campus



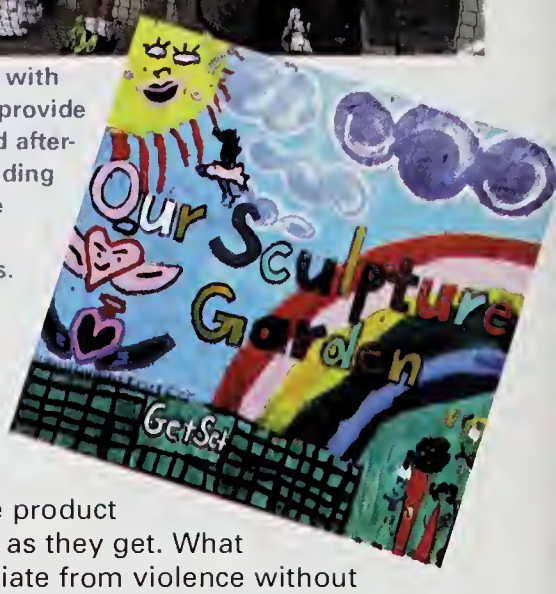
Gang or Church? The Search for Community

"We can't 'lock-up' our way out of gang violence," Detective Frank Clayton told more than fifty teachers, ministers, police officers, and social workers gathered for a seminar on gang violence at PTS's Center of Continuing Education in late October. He was referring to the young people filling prisons and youth detention centers in central New Jersey and across the nation because of crime resulting from their involvement in gangs.

According to Clayton, a twenty-year veteran of the Trenton (NJ) Police Department who specializes in investigating gangs and is head of the Gang Intelligence Unit of the Mercer County Prosecutors' Office, 2005 was the deadliest year in Mercer County, with twenty-three gang-related homicides. "The only state without gangs is the state of denial," Clayton said.

He was encouraged that the Seminary would host such an event: "It's refreshing to see a gang seminar that takes the faith angle seriously."





Westminster partners with the City of Trenton to provide kids with summer and after-school activities, including tennis and a sculpture garden at the church. Photos by David Byers.

Hui Chen, dean of continuing education, organized the event to address the question, "Where is the church?" in the fight against youth alienation. Among the day's speakers were two ministers, Karen Hernandez-Granzen, pastor of Westminster Presbyterian Church in Trenton, and Charles Atkins, chaplain of the Garden State Youth Correctional Facility and a 2000 graduate of PTS. Both believe that gang violence stems from kids who experience brokenness in their families and their communities. "Poverty, the slums, and unemployment are the sources of gang violence," said Atkins, 'but not the causes. Kids end up in gangs because they are the product of abusive communication and destructive relationships. They learn to give the same as they get. What they need is a safe place of self-discovery, where they can feel good about themselves and learn to dissociate from violence without disrespect. They're searching for strength, purpose, and community."

That sounds like the church.

Hernandez-Granzen and her congregation are trying to make Westminster such a place. Responding to Trenton Mayor Doug Palmer's challenge for churches to open their buildings for youth, Westminster began Get Set, an after-school tutoring and mentoring program for at-risk kids. "The violence in our neighborhood forced us to partner with the school a block away, to put our faith into action," she said. The church also offers Vacation Bible School to neighborhood kids, and holds open houses for parents that provide massage, and education about healthy food. "We're getting more and more parents and uncles and aunts involved, so they don't just drop off the kids," Hernandez-Granzen said. "We're a 108-year-old urban church that used to be 100 percent Anglo. Now we're multicultural, multiracial, and multimedia." They know that these programs take money; Hernandez-Granzen said members of her congregation "have all learned to write grants."

Westminster understands that partnership is the only way to begin to turn around gang violence, and that clergy can't do it alone. Brother Christopher Jon Carl Lewis, OSJB, "on loan" to St. Michael's Church, a historic Episcopal parish in Trenton, attended the seminar and posed the question, "How many closed churches line the streets that gang members walk past every day? And how many pastors are burned out? There are not enough of us to go around, we need to depend on the whole community."

Community is what kids in gangs are after, said both Clayton and Atkins, pointing to the use of symbols, clothing marked with special gang logos, special jargon, and signs. "Gang members use more hand signals than a major league baseball manager," quipped Clayton. Gangs even hold funeral services with elaborate music for gang members killed on the street.

In his prison work, Atkins tries to create a sense of community, of church, that is more real than many gang members have experienced. "I have yet to meet anybody in prison who hasn't heard of the church," he said. He offers mentoring for both the prisoners and their children, spiritual direction programs, and Christian hip-hop music for self-expression (he is himself a hip-hop rapper!). "I want to make the church, wherever it is, a space for grace."

To some, it would seem ironic to spend a day talking about gang violence in Princeton, New Jersey, a town with one of the highest per capita incomes in America. But gangs roam even the streets of Princeton, and Seminary president Iain Torrance, who attended the seminar, acknowledged that this place of privilege was only "a few miles away from considerable deprivation and a great deal of despair." He said, "People join gangs because they have an urgent need of identity; and the church has a serious role in giving them that identity."

—Barbara A. Chaapel



Discovering a Buried Benefactor

While exploring the Lower East Side of Manhattan on the last day of the year, PTS professor Jim Kay came upon the small iron-fenced Marble Cemetery of the City of New York, the second nonsectarian cemetery in the city. On a plaque displayed there, he read that among the notables buried in the small plot of ground were two mayors of New York City, and James Lenox, the nineteenth-century benefactor of Princeton Seminary. Lenox's philanthropy helped secure the preeminence of PTS's library (originally named Lenox Library) and his 85,000-volume book collection formed the foundation of the New York Public Library. "You just never know what you'll find in this great city," said Kay.

on&off Campus

James Cone Speaks at Princeton Seminary

In November, renowned theologian James Cone visited the Princeton Seminary campus and gave the Geddes W. Hanson Lecture to a full audience in Miller Chapel. Cone is the Charles A. Briggs Distinguished Professor of Christian Theology at Union Theological Seminary in the City of New York, and author of many books, including *A Black Theology of Liberation* and *God of the Oppressed.* Sponsored by the Association of Black Seminarians, Cone's lecture was titled "Strange Fruit: The Cross and the Lynching Tree."



Photo: Emily Dumler

James Cone

First quoting Acts 10:39, Countee Cullen's poem "Christ Recrucified," and the lyrics of Billie Holiday's "Strange Fruit," Cone said, "I want to start a conversation about the cross and the lynching tree...separated by two thousand years, the two aren't usually thought of as symbolically connected." Cone compared Jesus' crucified body with Black lynched bodies, hanging in poplar trees. As with the lynching tree, "one has to have the power of religious imagination to see redemption in the cross.... Unless the cross and the lynching tree are seen together, there can be no understanding of Black experience in America and no healing in society as a whole," he said.

In the end, "the cross and the lynching tree need each other. The lynching tree can liberate the cross from false piety, and the cross can redeem the lynching tree—and the lynchers.... God transformed both [cross and tree] into the triumphant beauty of the divine."

Those who attended had many questions and comments after the lecture. M.Div. junior Semaj Vanzant noted Cone's "energy and enthusiasm." Henry Winters Luce Professor of Ecumenics and Mission Luis Rivera-Pagán expressed his appreciation that "as one of the premier theologians in the nation and after four decades of writing," Cone was brought to speak on the PTS campus. Eddie Martin, another M.Div. junior, valued how Cone exposed "what I feel is the most compelling fallacy and hypocrisy of many Christians in our present day: the ability to profess the Christian faith without living a lifestyle representative of Christ, the desire to wear the crown without enduring the pain of bearing the cross."

Cone concluded, "The gospel is supposed to make everyone feel uncomfortable, Blacks and whites. It is always reconciling people to each other and to God—and the gospel has to be disturbing to do that."

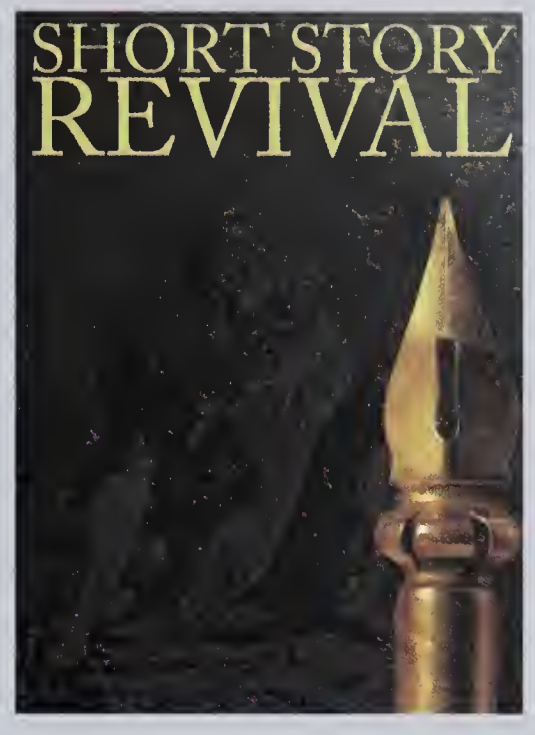
The biannual lectureship was established at PTS in 1992 to honor the first African American faculty member on campus, Geddes W. Hanson, the Charlotte Wilson Newcombe Professor of Congregational Ministry.



Photo: Meagan Cracraft

Visiting Cadets

PTS marked Veterans Day by honoring military chaplains on November 13. Chaplain Timothy Lantz (a PTS graduate in the Class of 1983 who serves in the Office of the Chief of Navy Chaplains in Washington DC) preached in chapel, and Chaplain Cynthia Lindenmeyer, associate chaplain at the United States Military Academy at West Point and a PTS D.Min. candidate, brought eight West Point cadets to campus for the day. The cadets are pictured here with President Torrance, who himself served as a military chaplain in Britain.



Brower Plays to a Full House

At the end, the applause from 120 pairs of hands was loud and the standing ovation long. In December, Dr. William Brower, beloved professor of speech and oral interpretation at Princeton Seminary for forty years, presented his first short-story reading in thirteen years. He began this event in 1976 and it became an annual tradition, until a year after his retirement in 1993. Reading "The Chaser" by John Collier, "Goodbye, Shirley Temple" by Joseph Mitchell, "The Naked Lady" by Madison Smartt Bell, and "The Three Hermits" by Leo Tolstoy, Brower entertained faculty, students, and the community.

Brower, who returned to PTS this fall as a visiting lecturer in speech, says that his "specialty" is Robert Frost, and even in retirement most of his roadwork has been reading poetry. Still, "I've always had a special love for good short stories, and I enjoyed those evenings as much as I ever enjoyed being on stage during my years as an actor. Reading short stories is a form of storytelling that only became available when print was invented," he explained. "It is a kind of theater experience because I like to tell stories in a dramatic mode." From the canon of short story literature, Tolstoy's "The Three Hermits" is his favorite.

"I was amazed at how quickly and masterfully he was able to take us to four very different worlds," said Eliza Cramer, an M.Div. middler. "Professor Brower was one of my most influential professors here at PTS...I was thrilled when I heard that he would be performing."

Brower admitted, "I'll read stories to anyone who can understand."

on&off Campus

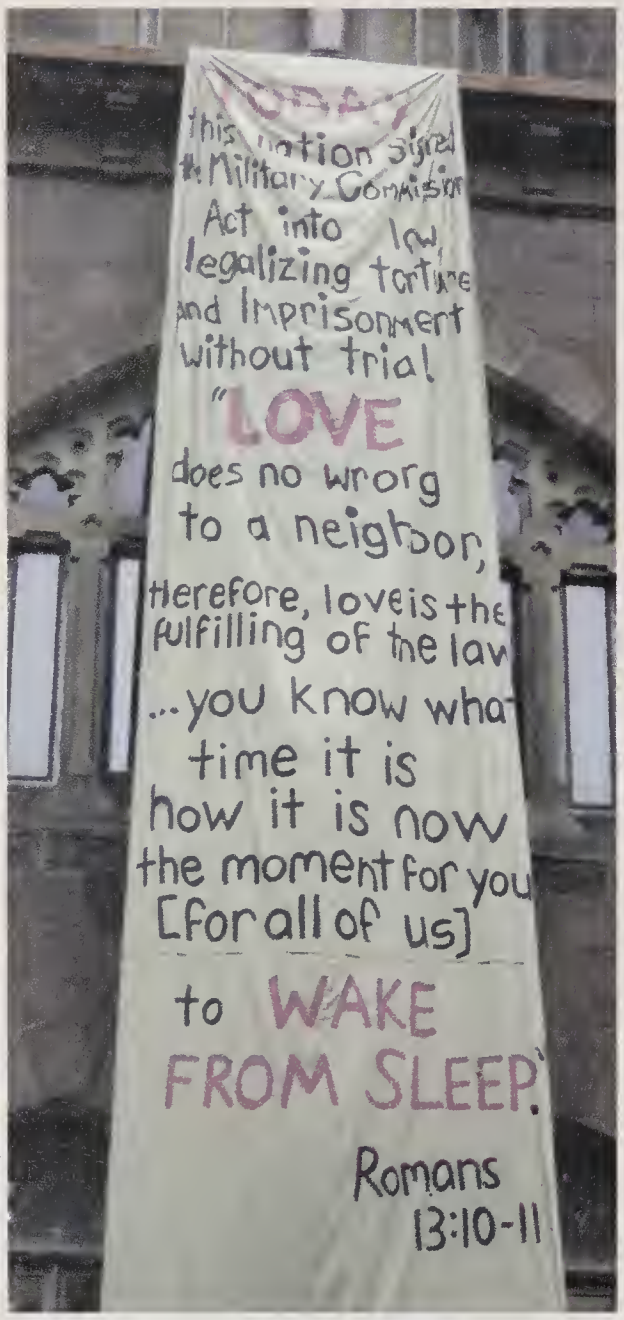


Photo: Becky White Newgren

PTS students Angela Davis and Sarah Marsh, members of the student organization Seminarians for Peace and Justice, hung a 9x12-foot banner from Stuart Hall to display their personal view of the Military Commission Act signed into law by President Bush on October 17, 2006.



Photo: Emily Dumler

To Your Health

In October, the Seminary held its ninth annual wholistic health fair, a day to promote the care of the whole person. The fair included exhibits from traditional and nontraditional health practitioners, blood pressure screenings, free chair massages, healthy snacks, counseling resources, and health and safety information.

New York Times Journalist and Author Lectures at PTS



Chris Hedges

About eighty people gathered in the Main Lounge of the Mackay Campus Center in October to hear Chris Hedges lecture on "The Christian Right and the War on America." The lecture was hosted by the History Department.

The son of a Presbyterian minister, Hedges earned a Master of Divinity degree from Harvard Divinity School, and worked for *The New York Times* for fifteen years as a foreign correspondent. He was part of the team that won the 2002 Pulitzer Prize for Explanatory Reporting for coverage of global terrorism. He also won the 2002 Amnesty International Global Award for Human Rights Journalism. Hedges is senior fellow at The Nation Institute in New York City, visiting lecturer in the Council of Humanities, and the Anschutz Distinguished Fellow at Princeton University.

In the lecture, Hedges described reporting from war-torn regions in El Salvador, the Middle East, and the Balkans. "Dominant religions were often twisted and distorted by totalitarian movements...[so that] the goals of the state become the goals of the divine," he said.

Hedges sees parallels with a rising group of Christians in America he called dominionists, who "seek to use religion as a route to political power, and as a group, have remarkable similarities to fascism.... They see America as an agent of God, and all who oppose them as agents of Satan.... They seek to have the Ten Commandments form the basis of the legal system, Creationism form the basis of the educational system, and the media and the government proclaim the 'good news' to all.... In such a society, the only legitimate voice would be Christian, and all others would be silenced," he said.

Hedges noted that his divinity school professor James Luther Adams told his class that when they were his age (he was near eighty at the time), they would all be fighting the "Christian fascists." Adams was in Germany in 1935–36, was detained by the Gestapo, and worked with the confessing Christian church. "He had seen how the Nazis used 'values' to oppress their opponents," Hedges said.

Hedges criticized the passivity of liberal institutions, including the mainline churches, the universities, and the media. He argued that "the most potent opposition to this movement will arise from the evangelical tradition itself...the movement fears those Christians who hold to the gospel, who delineate right from wrong, who have the courage to fight back," he said. If the dominionists succeed, he said, it will be "because of the moral failure of those who understand and fail to confront them.... The attack on Muslims and Jews, immigrants, gays, lesbians, scientists, women, scholars, those they call nominal Christians, and those they brand secular humanists, is an attack on all of us, on our values, our religious freedom, and our democracy," he said.

Joan Fleming, PTS alumna, Episcopal priest, and Princeton resident, attended the lecture. "Chris Hedges goes further and more fervently than most would dare to in his utter rejection of America as a 'chosen people,' recalling us to the core values with which we have been gratuitously blessed, of freedom of speech, compassion, and honesty, by deploying them with passionate intensity himself," she said. "He was persuasive in his account of a pervasive national despair as fertile ground for fascism, but Hedges's use of that term gives me pause: I wish he had gauged with more precision the distance America has traveled toward fascism since 9/11, and the distance yet to go before we would truly replicate Nazi Germany."

—Heather Roote Faller

on&off Campus



From left to right, Metropolitan Gennadios of Sassima, Setri Nyomi, Mary Mikhael (president of Near East School of Theology in Beirut, Lebanon), His Holiness Bartholomew I, Clifton Kirkpatrick, President Torrance, and Metropolitan Panteleimon of Tyroloe and Serention, meeting in Istanbul, Turkey.

Reformed/Orthodox Conversation in Istanbul

In mid-January, President Torrance traveled to Istanbul, Turkey, as part of a delegation from the World Alliance of Reformed Churches (WARC) to the Ecumenical Patriarchate of Constantinople. The delegation, led by Clifton Kirkpatrick, president of WARC and stated clerk of the General Assembly of the Presbyterian Church (USA), met with His Holiness Bartholomew I, the present patriarch of Constantinople.

Torrance is cochair, with Metropolitan Panteleimon of Tyroloe and Serention of the Orthodox Church, of the Reformed-Orthodox Dialogue that has been taking place between WARC and the Orthodox Churches since 1988. "In our meetings with the Ecumenical Patriarchate, we heard solid and warm support for our dialogue," he said. "We took this as great encouragement and commitment."

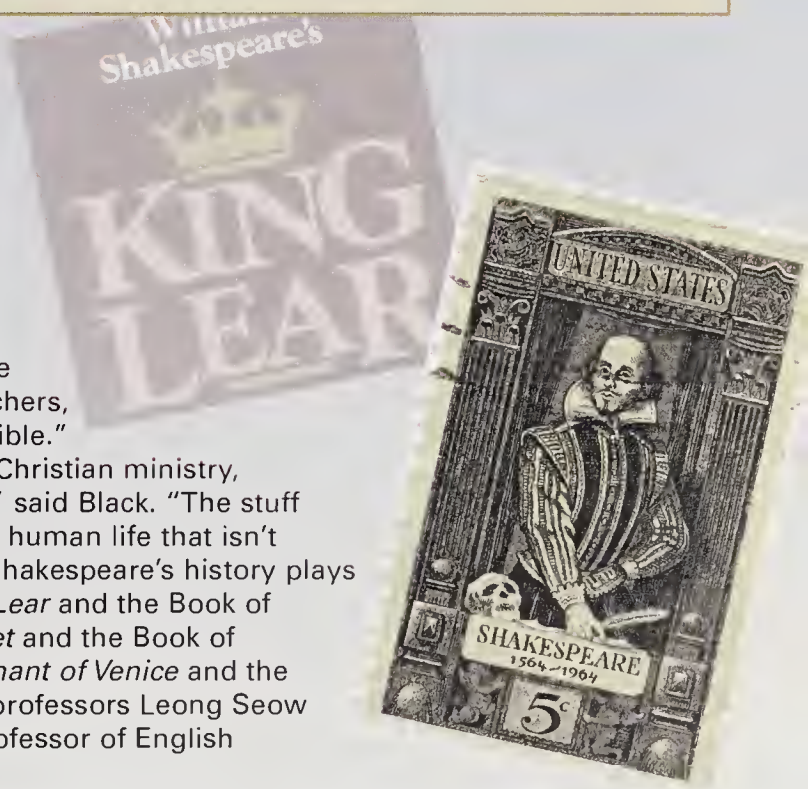
Torrance also pointed to significant agreements on the doctrine of the Trinity and on Christology coming out of the dialogue.

Setri Nyomi, the general secretary of the Alliance and a PTS alumnus (Ph.D., 1991), thanked the patriarch for his commitment to the ecumenical movement. "It was a good opportunity to foster our relationship and to think together about our common commitment to Christian unity," Nyomi said. "We admire Bartholomew I's concern for justice in the environment and see in it common ground with WARC's work of covenanting for justice in the economy and the earth."

While in Turkey, the delegation worshipped at St. George's Cathedral in Istanbul and visited the Monastery of the Holy Trinity on Halki Island, the site of a secondary school and theological seminary since 1844 that was closed by the Turkish government in 1971.

The Ecumenical Patriarchate of Constantinople is one of the founding members of the World Council of Churches.

The Bard and the Bible



For the first time in twenty years of teaching, Professor Clifton Black made the King James Version of the Bible (KJV) required reading; students in his fall course "Through a Glass, Darkly": The Biblical and Shakespearian Visions read portions of the KJV, and heard passages read aloud in class.

"The KJV isn't the Bible Shakespeare used," Black said, "but I teach students who use their voices to harness words to move people to action; I wanted the students, as preachers, to reconnect with the two great fountainheads of our language, Shakespeare and the Bible."

According to Black, it's not just the power of Shakespeare's poetry that's relevant for Christian ministry, it's also the content of his plays. "I've heard it said that Shakespeare's subject was life," said Black. "The stuff of life is, after all, the raw material of all theological reflection; there is no dimension of human life that isn't subject to theological critique, analysis, and judgment, be it religion and politics as in Shakespeare's history plays and the history recorded in the Books of Samuel, or mortality and suffering as in *King Lear* and the Book of Job." Black's students also pondered the mystery of providence and free will via *Hamlet* and the Book of Romans, and themes of justice and mercy and Jewish-Christian relations via *The Merchant of Venice* and the Gospel of Mark. To help him teach this wide-ranging subject matter, Black invited PTS professors Leong Seow and Jeremy Hutton to lecture on the Old Testament books, and Princeton University professor of English Lawrence Danson to lecture on Shakespeare.

Bringing the stuff of life into the classroom to interact with Scripture is what dual-degree student Abigail Visco found most helpful about the class. "Through all our classes we're seeking to explore that which has laid claims on us, and when we read Shakespeare we read about characters seeking to explore, to name, to live into their understanding of humanity," Visco said.

And she found ways to bring what she learned in the classroom back to the church. At her field education placement at Titusville Presbyterian Church in Titusville, New Jersey, "Shakespeare came up in youth group," she said, "and this course allowed me to enter into conversations with kids who were reading him in school." She sees parallels between lessons in the play and her work with youth. "It was a youth in *King Lear* who was a truth-teller and had steadfast love," she said, referring to Lear's youngest daughter Cordelia. "Shakespeare can point us to the passion of youth."

The question the course left her with is, "Will we [as ministers] give the Bible permission to enter into the human condition, and will we give ourselves permission to see God at work in areas that we might not initially associate with the Christian story?"

on&off Campus

Faculty Accolades

Richard Armstrong spoke at The Spirit of Princeton's Veterans Day ceremony, which honored men and women who died while serving in the Revolutionary War through the current Iraq War. The ceremony took place at the All Wars Monument in Princeton Borough.

On December 5, the BBC aired a special in the United Kingdom on the Dead Sea Scrolls that featured **James Charlesworth**. The special achieved the highest viewing figures (500,000) that the BBC has ever had for a factual program.

Kenda Creasy Dean, in addition to being the opening plenary speaker at recent Youth Specialties National Conventions in Anaheim, California, and Charlotte, North Carolina, coordinated research for the United Nations' Nothing But Nets campaign with youth ministers at the conventions. The campaign united churches, world health agencies, and sports organizations to cover every child at risk for malaria with a treated mosquito net (www.nothingbutnets.net). Youth Specialties also used Dean's book *Practicing Passion* for its CORE training events, which involved 20,000 youth workers.

Dean also was the 2007 Robert F. Jones Lecturer in Christian Education at Austin Presbyterian Theological Seminary's 2007 MidWinter Lectures in January. Her topic, "Numb and Numb-er: Youth and the Church of Benign Whatever-ism," included lectures titled "The Triumph of the Cult of Nice: The National Study of Youth and Religion's Challenge to the Christian Education of Young People" and "The Empire Strikes Out: Missional Assets for a Post-Christendom Church."

Abigail Rian Evans led a seminar in August for clinicians at Father Martin's Ashley in Havre de Grace, Maryland, where the president and CEO is Leonard Angus Dahl, a PTS alum. Father Martin's Ashley provides treatment and program services to people suffering from addiction, and their families.

Also in August, Evans presented a paper titled "Healing in the Midst of Dying: A Collaborative Approach to End of Life Care" at Duke University Divinity School's End of Life Care Symposium on "The Role of Christian Practices in End of Life Issues: Medical and Theological Foundations." The symposium drew together a multidisciplinary team of participants from Europe and the United States, focusing on developing a practical theology of dying based on the Christian practices of faith, hope, compassion, and hospitality.

She also led a workshop in November on "Healthy Living: A Collaborative Approach to Preventing Addiction" for college administrators, student health counselors, and campus ministers at the Carolinas Conference on Addiction in Chapel Hill, North Carolina.

Evans also published an article, "Dying Well," in Baylor University's magazine *Christian Reflection* in the January 2007 health issue.

Darrell Guder gave the 2006 Settles Lectures in Mission and Evangelism at Austin Presbyterian Theological Seminary in November. He spoke on "Mission, Evangelism, and the Unity of the Church."

The Weatherhead Center for International Affairs at Harvard University invited **George Hunsinger** to lecture in November on the topic "Torture and the American Conscience."

Hunsinger also gave the Cynthia Wedel Lecture at Asbury United Methodist Church in Washington DC in November on the topic of "Torture: Recent Perspectives in Christian Ethics." He was presented with the James K. Mathews Distinguished Service Award by the Churches Center for Theology and Public Policy in Washington. He is the founder of the National Religious Campaign Against Torture.

Eunny Lee has been granted The John Templeton Award for Theological Promise for her monograph, *The Vitality of Enjoyment in Qohelet's Theological Rhetoric* (deGruyer, 2005). Given for the first time, the award recognizes twelve young scholars from around the world. The theme for this year's award was "God and Spirituality." Lee will receive the award in May in Heidelberg, Germany.

Elsie McKee spoke at The University of Tulsa's Fourth Annual Welch Family Foundation Special Collection of Reformed and Renewal Theology of North America and Europe 2006 Lecture Series in November. Her topic was "Diakonia in Calvin's Geneva and the Democratic Republic of Congo."

Peter Paris was honored in January at the Society of Christian Ethics annual meeting in Dallas, Texas, for the contributions of his scholarship to the academy in general and African and African American ethics specifically.

He was honored in November at the American Academy of Religion's annual meeting in Washington DC by the Fund for Theological Education for his work with the organization and their mission during his career.

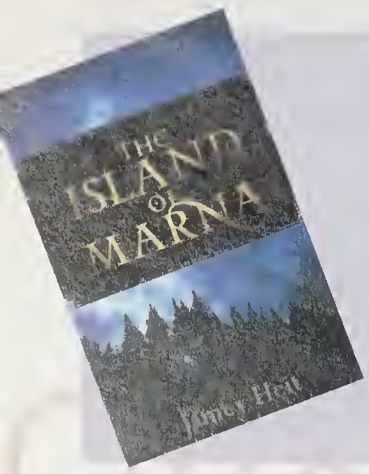
He was also the guest speaker in January at Tuskegee University's observance of Martin Luther King Jr. Day.

Leong Seow received a National Endowment for the Humanities Award for 2007 for his project "Job at the Crossroads: The Joban Tale among Jews, Christians, and Muslims in the Middle Ages."

Wentzel van Huyssteen was honored at the American Academy of Religion's (AAR) annual meeting in Washington DC in November with a presentation of a festschrift, *The Evolution of Rationality*, at a reception hosted by Wm. B. Eerdmans Publishing Company, which many PTS students, alumni/ae, and faculty attended. Five of van Huyssteen's former (and current) research assistants who worked closely with him over the past decade were present for the celebration.



Pictured here are, from left to right, Rachel Baard (Ph.D., 2004), Jennifer Thweatt-Bates (current Ph.D. candidate), van Huyssteen, LeRon Shults (Ph.D., 1999), Erik Wiebe (M.Div., 2005; Th.M., 2006), and Nate van Yperen (M.Div. senior).



PTS Education Course Launches Novel

Jamey Heit, with a 2006 Th.M. and a 2005 M.Div. from PTS in hand, has just published his first book, *The Island of Marna* (Xulon Press). It's a book for children and young adults that Heit calls "a mysterious story about good versus evil, right versus wrong, friendship, and self-discovery." The story follows a young heroine as she encounters obstacles in her journey to become a leader.

Heit credits Professor Rick Osmer's course on children's literature and moral education for his first venture into publishing. "Dr. Osmer offered the class a chance to write a chapter of a fantasy book as a final project," he said. "I jumped at the opportunity. I enjoyed the process of writing so much that I ended up with a full manuscript for a novel." Heit has been pleased that youth pastors are using the book with their youth groups and that book signings in Christian bookstores have sold out.

on&off Campus

Neumann Memorial Lecture Speaks Truth to Power

Speaking truth to power is a tradition with deep roots. In October, the Frederick Neumann Memorial Lectures were given by Dr. Edward L. Greenstein, professor of biblical studies at Bar-Ilan University in Ramat Gan, Israel. Greenstein delivered his lecture, titled "Truth or Theodicy? Speaking Truth to Power in the Book of Job," to about eighty members of the Seminary community, both faculty and students.

Theodicy, or justifying God's goodness in the face of the world's evil, is a tricky subject. After losing everything and feeling despair, Job cries out to God, and Greenstein pointed out that "his outcry seems all the louder for having shattered a silence kept for seven days." In his cries against God, Job "speaks truth to power...and takes his life into his hands in order to challenge God, the judge of all the earth. He addresses his complaints to the deity and eventually mounts a legal suit against God for apparently punishing him with insufficient cause. His purpose is to compel God to answer the suit and afford him a full disclosure of the charges that he imagines the deity is leveling against him."



Photo: Rebecca Montgomery

Edward Greenstein

Greenstein asked, with this challenging discourse to God, "Did Job blaspheme?" While anger is "behind [Job's] discourse," that does not mean that he was improper. Greenstein stated, "Perhaps the question of Job's speech should focus less on the substance and more on its sincerity.... It is my intention to show that God shows a fundamental concern for truth, which is articulated in a most radical way, in Job." In exploring this "drama of the word," Greenstein said, "truth is the stabilizing force of creation.... Job is not the first biblical character to speak truth to power." Job, even in his near-blasphemy, stands in a tradition of "biblical personalities who question God and take God to task...he stakes the value of his discourse on his truthfulness," Greenstein said. Ultimately, "the most radical thing is how God responds to both Job's friends and Job himself.... God evades Job's accusation of justice and stands up for one thing alone: the value of truthfulness."

The Frederick Neumann Memorial Lecture was established in 1983 by Dr. Edith Neumann in memory of her husband. Frederick Neumann (1899–1967) was a philosopher, biblical scholar, missionary, and pastor.

Where Lightning Strikes

In December, professor of American Indian studies in the UCLA Department of World Arts and Cultures and visiting professor at Princeton University Peter Nabokov gave a lecture at PTS titled after his new book, *Where the Lightning Strikes: The Lives of American Indian Sacred Places*. The book is ordered around four court cases that Native Americans have fought since the 1978 American Indian Religious Freedom Act. In each case, Native Americans and their attorneys tried to protect their sacred places from development by defining them in terms that would be recognized by the U.S. government as essential to their religion, and therefore as protected under the act. The Indians lost all four cases.

In his lecture, Nabokov questioned the language often used to talk about Native American religion, including the words of his own book's title. "The word 'sacred' isn't a helpful word to name these places," he said; "power" is a better word. "Places" is also problematic; in order to save their lands from development and seizure, the Indians drew analogies to Mecca or Chartres Cathedral, but they experienced the entire ecological environment as powerful, not just one specific location. There isn't one "Indian," he said, but many tribes, and we must "factor in history," too.

Rejecting earlier terms for Indian religion, such as "animism," as being too limited, Nabokov settled on anthropologist Irving Hallowell's term "other-than-human-persons" to describe the way in which Indians understand the spirits they encounter in nature.

Nabokov argued that Indian power places are not always beautiful by Western standards, and cautioned against a romanticized view of the Native American as one who lived in harmony with nature. PTS professor Mark Taylor asked, "If Westerners purge themselves of such idealizations, is there still a difference we can learn from?" Nabokov replied with a story about how one tribe, the Hopi, educates its children, and then said, "I don't want to betray the specificity of traditions by encapsulating those traditions.... But in a close inspection of belief systems I see stories and rituals whose complex truths about how to prepare human beings for living on earth make specific sense. I can't convey a distillation of that, but only that."



Photo: John Bishop

Peter Nabokov

After the lecture, Taylor said, "For any community aware of living in a multicultural context, we need the comparative perspective that cultural anthropology brings, even where there are threatening aspects" to our own views.

The lecture was sponsored by the South Asian Students Association. Kamalesh Stephen, a Ph.D. student in homiletics from Madras, India, noted the similarities between indigenous cultures in Asia and Native American cultures. "In Hindu cultures, as in Native American cultures, people find sanctity in everything," he said. "There is a sense of commonality." He hoped PTS students who attended would leave with a greater sensitivity to pluralism and a deeper understanding of other ways of looking at the world.

Courageous Church



Photo: Evan Silverstein, Presbyterian News Service

Jonathan Blum, executive vice president of Yum! Brands, and Lucas Benitez from CIW shake hands.

by Noelle Damico

My tongue startles at the metallic taste of the freezing cold. I'm standing in front of the "Rock 'n' Roll" McDonald's in downtown Chicago, balanced precariously on an upside-down, thirty-two-pound, red plastic tomato bucket, surrounded by a crowd of 700 people. My breath forms a cloud around the microphone as I receive it from Lucas Benitez, a farmworker and leader of the Coalition of Immokalee Workers (CIW), one of the most powerful and innovative farmworker organizations in the world.

To learn more about the CIW, visit www.ciw-online.org. To order the (free) PBS NOW documentary that features the work of the CIW and the PCUSA, contact Noelle Damico at ndamico@ctr.pcusa.org.

"Good afternoon, I'm the Reverend Noelle Damico of the Presbyterian Church (USA). The PCUSA is a 2.4 million-member Protestant church that has struggled side by side with the CIW for fair food. For three years we supported the Taco Bell boycott that successfully led to improved wages and ground-breaking human rights advances for farmworkers."

The protesters cheer enthusiastically and wave colorful signs. Thump, thump, thump goes my little twenty-five-week-old fetus, kicking with delight inside me.

"And we are prepared to go the distance again, to ensure that McDonald's and other fast-food corporations do the same."

Hundreds of people are spilling off the sidewalk onto the street: moms holding babies on their shoulders, students from elementary school through college, clergy garbed in the attire of many faiths, elderly people sporting canes with fold-out seats, seminarians bleary-eyed from reading week at McCormick Seminary, and, of course, the tomato pickers themselves. I look toward the dour police officers who are busy protecting the restaurant from this dangerous group.

Precedents Established in the CIW-Yum! Agreement

The CIW-Yum! agreement sets several important precedents, establishing:

- The first-ever direct, ongoing payment by a fast-food industry leader to farmworkers in its supply chain to address sub-standard farm labor wages (nearly doubling workers' wages);
- The first-ever enforceable Code of Conduct for agricultural suppliers in the fast-food industry (which includes the CIW, a worker-based organization, as part of the investigative body for monitoring worker complaints);
- Market incentives for agricultural suppliers willing to respect their workers' human rights, even when those rights are not guaranteed by law;
- 100 percent transparency for Taco Bell's tomato purchases in Florida (the agreement commits Taco Bell to buy only from Florida growers who agree to the pass-through and to document and monitor the pass-through, providing complete records of Taco Bell's Florida tomato purchases and growers' wage records to the CIW).



Photo: CIW

Noelle at the victory celebration marking the CIW-Yum! Brands agreement in March 2005. Her headwear captures the hope of the agreement.

"We come armed only with truth and determination. We know, with God's help, that one day soon we will see the day McDonald's works with farmworkers to advance their human rights, not profit from their exploitation. Together we made history. Now, let's make the future!"

The crowd roars. In my mind's eye, I can see the change coming. It's not a matter of if, it's only a matter of when.

To learn more about the PCUSA Campaign for Fair Food visit www.pcusa.org/fairfood or email ndamico@ctr.pcusa.org.

I have the honor of coordinating the Presbyterian Church (USA)'s Campaign for Fair Food. The Campaign for Fair Food is an ongoing effort of the denomination, in partnership with farmworkers from the Coalition of Immokalee Workers and allies from the human rights, student, labor, and grassroots communities, to establish purchasing practices within the retail food industry that ensure fair wages and other human rights for tomato pickers who labor at the base of these corporate supply chains. It is one of the most diverse and strongest alliances in existence. And it's growing.

While I could never have envisioned it while in seminary, I have found myself at the center of one of the most significant social movements in recent history. It is a humbling, challenging, hopeful experience. My ministry flourishes in the creative exchange between farmworkers who have the courage, faith, and tenacity to take on the fast-food industry, and the theology, social witness, and determination of the church as we refuse to be complicit consumers in an industry that is so dependent on exploitation.

My call to this ministry has been both protracted and unmistakable as it has unfolded over the last twenty years. After I completed my M.Div. in 1991, I served a small rural church, and then returned to Princeton in 1992 to do a Th.M. in liturgy and aesthetics. Following my marriage to the Reverend Jeff Geary (M.Div., 1994), I labored in the corporate world in the field of software, pastored a suburban congregation, served as a campus minister, started a 501c3 that helped churches and synagogues combine efforts to meet survival needs of the poor in our community, wrote liturgy and music while consulting in church revitalization, served as the minister for the United Church of Christ's Justice and Peace Action Network on Capitol Hill, and helped start and continue to coordinate The School of Theology of the University of the Poor, a multifaith, web-centered, community-based "school-without-walls" that builds partnerships between poor people's grassroots organizations and academic and religious institutions for shared action and reflection to end poverty. In all of these pursuits God was preparing me for the work I am doing now: helping the church create partnerships of dignity and equality with poor people struggling for their rights.

To learn more about The School of Theology of the University of the Poor, visit www.universityofthepoor.org and www.economichumanrights.org.

My middler year at Princeton I enrolled in Professor Mark Taylor's feminist theology class. It was the first PTS course to solely explore feminist theology and, I might add, students who took it were not accorded a theology distribution credit. There were many things I learned about hermeneutics and power in that class. But what I principally took with me into my ministry was that creating relationships of dignity and equality among people was central to Jesus' ministry. In particular, I came to believe that to hear God's Word in Scripture rightly, the church needed to interpret the Bible in community with people who are poor or otherwise subjugated by the powers of this world, and who are resisting that domination. It was all quite theoretical in 1988. Today, it's come alive.

"The Presbyterian Church (USA) has worked with us, side by side," wrote Gerardo Reyes-Chavez, a leader of CIW, to the church upon the announcement that CIW and Yum! Brands, Taco Bell's parent company, had reached a groundbreaking agreement in March 2005. "You supported the boycott, facilitated our process of negotiations with



Photo: CIW

In front of a McDonald's restaurant during the McDonald's Truth Tour 2006, a farmworker holds a sign conveying the reality of poverty in the lives of tomato pickers.

Yum! Brands; you were with us in our hunger strikes; you supported the truth tours and welcomed us in your congregations; you put the words of the Bible into action. And for us as farmworkers, to see that, it is more than just the church 'standing with us' in our struggle—it is about becoming people who are a part of one community, struggling together for the same goals."

Immokalee (which rhymes with broccoli) is located about forty minutes due east of Ft. Myers in southwest Florida. More than twelve languages are spoken in Immokalee among the Mexican, Guatemalan, and Haitian day laborers who pick tomatoes bound for the tables of fast-food restaurants around the country. Like the day laborers in Jesus' parable of workers in the vineyard, each day the farmworkers gather in a local grocery store's parking lot at four thirty in the morning to look for work. If they are chosen to labor that day, crew leaders will drive them in old school buses to tomato fields 20 to 200 miles away. There, if weather permits, they will work ten to twelve hours picking at a per bucket rate that hasn't changed in more than twenty-five years, namely 40-45 cents per thirty-two-pound bucket. At that rate, a farmworker must pick two tons of tomatoes to earn fifty dollars. According to the U.S. Department of Labor, these workers earn about $10,000 a year. They do not receive overtime or healthcare and, unlike workers in other industries, they do not have the right to organize.

As if this isn't bad enough, in the most extreme cases workers are held against their will and forced to work in conditions of modern-day slavery. And I'm not using the word slavery as a sensational metaphor. I'm referring to conditions that meet the high standard of proof and definition of slavery under U.S. federal laws. The CIW has worked with the U.S. Department of Justice Civil Rights Division and the FBI to successfully investigate and prosecute five cases of slavery in recent years, freeing more than 1,000 slaves. These cases have been prosecuted either under laws forbidding peonage and indentured servitude passed just after the Civil War during Reconstruction (18 U.S.C. Sections 1581–9) or under the 2000 Victims of Trafficking and Violence Protection Act, which prohibits the "recruitment, harboring,



Photo: Noelle Damico

Jeff Geary, Noelle Damico, and their newest justice-seeker, August

transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery."

The struggle of the CIW for fair wages and human rights in the fields first came to the Presbyterian Church through local congregations who regularly offered food and clothing to the workers.

While the farmworkers were and are grateful for the donations of food and clothing by Presbyterians, they stirred congregations to ask, "Why should farmworkers who work ten to twelve hours a day, six and sometimes seven days a week, need donations of food and clothing? Why can't farmworkers live in dignity and obtain food and clothing for themselves and their families?"

Congregations suddenly saw that while their donations helped farmworkers meet their survival needs, these donations essentially served as a subsidy for growers who were underpaying workers. So while donations continued, local congregations were ready to look at what it would mean to stand side by side with the workers.

After years of marches with the farmworkers in which we called on Florida-based growers to increase wages to little avail, we realized that the power and resources to change these conditions lay at the top of the supply chain, with the powerful retail food corporations who purchased the tomatoes workers picked and who benefited from farmworker poverty. In 2001 the CIW called for a boycott of Taco Bell, one of the fast-food companies publicly linked to buying tomatoes from an Immokalee-based grower. In 2002 the General Assembly of the Presbyterian Church voted to support the boycott. But the General Assembly did more than make a statement: it allocated funds to hire someone to ensure that our words were matched with understanding and committed action. That someone was me.

Back in seminary, Professor Dan Migliore taught us that the Trinity had immense implications for social action and the witness of the church. Among the three persons of the Trinity we find a liberating, community-building, self-giving reciprocity of love. The power of this communally constituted triune God challenges human understandings of power as domination, invites the community of faith to recognize its interrelationship to all creation, and is the grounding for the church's insistence on the rights and dignity of all people. I have come to believe that to confess the reign of this triune God, to say "yes!" to this God, requires the church to simultaneously say "no!" to other gods and unmask the idols of our world who exercise power and seek profit without regard to human well-being. In my current position coordinating the Campaign for Fair Food for the PCUSA, I am charged with helping the church speak powerfully in the public square in light of our faith and our history. From local congre-

gations to the Office of the Stated Clerk, from the General Assembly to Presbyterian Women, from the National Black Presbyterian Caucus to fifth and sixth graders in Sunday school, the PCUSA is at the forefront of the struggle for fair food, and we are playing a critical role.

"The church is absolutely necessary in this cause because of the power and credibility it has with corporations," insists Lucas Benitez of CIW. While the General Assembly's stated clerk has clearly and publicly insisted that fast-food corporations that are profiting from exploitation have a moral and ethical responsibility to end that exploitation, all across the country ordinary Presbyterians are getting out of their "comfort zone" to join in marches, to support CIW-led boycotts, to learn how to talk to the media, and to take a public stand that sometimes puts them at odds with their neighbors, in order to, as Gandhi said, "become the change they want to see in the world."

The church is also critical to the fair food movement because it has more connections with what Reyes-Chavez calls the corporations' "human side." In his letter to the PCUSA at the conclusion of the boycott, he explained, "Executives of corporations are members of congregations. And farmworkers are church people also. Your ability to connect both with executives and with farmworkers as people of faith allowed a point of encounter between worlds that were in conflict but that were able to find, in this case through the church, a reconciliation."

But the process of encounter that led to this reconciliation was very intense, very public, and very confrontational (even as the CIW and the PCUSA kept lines of communication open with the company privately during the Taco Bell boycott). To change a multibillion-dollar fast-food industry and transform an agricultural industry that is stuck in the nineteenth century when it comes to human rights requires courage, sacrifice, honesty—and faith from both the farmworkers and the church.

So we took up the tools of nonviolent protest—hunger strikes, marches, prayer vigils—as ways of putting a spotlight on farmworkers who to that point had been as invisi-



Left to right: (front) Noelle Damico, Eun Bee Ham, Ryan Timpte, Jill Rumpf; (back) Rick Osmer, Eric Rhoda, Jennifer Gruendler, and Erin Heisler

PTS Students Support the Campaign

On a February weekend, six PTS students gathered with faculty member Rick Osmer, curriculum specialist Carol Wehrheim, and Noelle Damico to put their seminary education to the test.

Energized by the struggles of the farmworkers and the vision of the Campaign for Fair Food, they quickly made critical connections to the prophet Micah's question: What does the Lord require? And to its answer, so simple and basic—justice, compassion, and the humble walk.

From the weekend work, the students forged curricula for elementary, middle-, and high school youth that interpret the Campaign for Fair Food in light of the gospel. The plans will be available online so congregations all over the country can join in this movement. Visit www.pcusa.org/fairfood.

The students involved in the project were Ryan Timpte (Dual 1), Eun Bee Ham (Dual 2), Erin Heisler (Dual 2), Jennifer Gruendler (middler), Eric Rhoda (Dual 3), and Jill Rumpf, (Dual 2). Jennifer Gruendler said, "It was such an honor and wonderful learning experience to be part of a team, joining farmworkers, denominations, and individuals as we worked for justice together as the Body of Christ. It painted a beautiful picture for me of what the church is and what the church can be."

"I wasn't exactly sure what to expect coming into this project," said Ryan Timpte. "I've written curricula for my own use before, summer day camp notes and so forth, but I've never done anything on this scale. Having Noelle there was a tremendous blessing. Her enthusiasm and energy did more for the creative process than hours of my own brainstorming ever would have. Her passion allowed our writing to flow. I hope the curricula that we put together can, in some small way, transfer Noelle's passion to the church at large. Just imagine what an entire community with Noelle's drive could do alongside the Immokalee farmworkers."

These six students have expressed their solidarity with the Campaign for Fair Food. Perhaps you would like to get involved as well. The campaign's truth tour met on April 13 outside McDonald's headquarters in Oak Brook, Illinois. On April 14, a Fair Food Parade took place in downtown Chicago. For details, visit http://www.pcusa.org/fairfood.



ble as they were exploited at the base of Taco Bell's supply chain. It was while sharing in common action toward a common goal that I first began to sense what it meant to be a partner with the workers rather than simply a supporter. It happened at the CIW's hunger strike on the doorstep of Taco Bell in Irvine, California, in March 2003. There was no predetermined end to the strike, but it concluded ten days after it began as farmworkers were taken to the hospital and national religious leaders promised that their communions would carry forward the farmworkers' efforts, and begged the farmworkers to stop the strike. During the hunger strike, more than fifty farmworkers willingly and publicly bore the exploitation they face daily in the fields upon their own bodies. This sacrificial act was an appeal to the company to recognize their humanity and to respond by treating them with dignity. And it revealed the enormous inequities in power between the fast-food giant and themselves. Though the company did not respond at that time, it was a turning point in the campaign, and a watershed moment in my life. In my "hunger strike" journal I described it this way:

> As the church, we are not simply deigning to walk with farmworkers because it's compassionate or just, or even because we feel it's the right thing to do because Jesus walked with those who were made poor and vulnerable in his own day. For that would imply that at some point, we the church could walk away, change the channel, or get on to other important "issues." No. We as the church walk with the farmworkers because to be fully human, we cannot do otherwise. Their struggle is our struggle—the struggle to be human, to be regarded with dignity, to live peacefully and fully on this earth as God intends.

As the PCUSA began to walk with the farmworkers during the boycott, we thought we were lending the power of a respected institution and our individual social power to some of the poorest people in our country. And in one sense, that's an accurate description of what we did. But the CIW asked us to go further. The coalition asked the Presbyterian Church to think about how this campaign for fair food was also about us—about our choices as consumers who purchase these products. We were asked to think about how the things that the farmworkers lacked were things that every human being needs: a job at a living wage, fair treatment in the workplace, safe housing, healthcare. The farmworkers were in the forefront of this particular struggle to address wages and working conditions, but they reminded us that it is part of a larger global struggle for human rights in which we are all invited to locate ourselves and to act.

From this challenge, the church began to move from a position of being an "outsider" that rushed to support farmworkers and their struggle, to being a leader with farmworkers in a common struggle for a food system that provides well-being for all.

"You drive like a demon!" exclaimed Cliff Kirkpatrick as I squealed my electric scooter to a halt directly in front of his ambling gait. It's June 2006, I'm seven-and-a-half months pregnant, and my obstetrician said the only way I could attend General Assembly was if I got an electric scooter and put my feet up, a lot. But I wouldn't have missed this meeting for the world.

For on June 23, 2006, at 1:27 in the morning, the Presbyterian Church's 217th General Assembly meeting in Birmingham, Alabama, overwhelmingly passed a resolution supporting Ongoing Work with the Coalition of Immokalee Workers and the Campaign for Fair Food. The goal is to extend the precedents that were achieved in the CIW-Yum! Brands agreement across the entire fast-food industry. The resolution affirms the church's partnership with the CIW and authorizes its General Assembly Council to support consumer actions, such



Photo: Evan Silverstein, Presbyterian News Service

Clifton Kirkpatrick and Noelle Damico at the CIW-Yum! Brands Agreement press conference

To read the 217th General Assembly Resolution on Ongoing Work with the CIW and the Campaign for Fair Food, visit http://les-pcusa.org/Business/Business.aspx.



A seven-and-a-half-months-pregnant Noelle worked the phones and the commissioners at the General Assembly in Birmingham, Alabama, last June.

Noelle's Hunger Strike Journal
Read the full journal at http://www.pcusa.org/oga/perspectives/april03/hunger.htm.

as a boycott, if it is in concert with our church's boycott criteria and in partnership with the Alliance for Fair Food, a national network of religious, student, labor, grassroots, and human rights institutions and leaders working with the CIW.

Following the supportive vote, Lucas Benitez rose to address the packed Assembly, exclaiming, "Farmworkers are also people of faith like you, and we are partners in mission with the Presbyterian Church. Our mission is to transform the corporate food and agricultural industries into a fair food system that ensures human rights. Being here [in Birmingham] reminds me of what Dr. King said a few days before his death; that he had reached the mountaintop and that he had seen the Promised Land and he knew we would all get there together as one single society. I am here today to tell you that we are closer to that vision becoming a reality."

I sat on the Assembly stage, excited and ridiculously tired, looking out at the commissioners, who were also excited and ridiculously tired, thinking, "a very important thing has happened here tonight. Not only is this the first time a farmworker has ever addressed the General Assembly, this is the first time this church has entered into an equal partnership with farmworkers with a common goal: transforming the fast-food industry." Thump, thump, thump agreed the little one in my enormous belly.

Two weeks later, I gave birth to August Xavier Damico Geary, a little boy, one month early but already weighing more than seven and a half pounds. After my parents, Lucas Benitez of the CIW was the first person my husband, Jeff, and I called. "Lucas! Tenemos un hijo! Llámeme pronto," I laughed from my hospital bed.

From Immokalee to Chicago, farmworkers and Presbyterians are getting ready; ready for the second McDonald's Truth Tour this April. It's clear that change is possible—the CIW-Yum! Brands agreement is in force and working well. But McDonald's is on the offensive, claiming in a study (that was discredited by labor experts) that farmworkers aren't poor, and partnering with growers to claim that conditions as they are should be certified as "fair." As McDonald's does all it can to roll back the advances for farmworkers that were achieved in the landmark agreement, Presbyterians and other allies of the CIW from the faith, human rights, and student communities are taking to the streets again to tell the disturbing truth about the exploitation that lies behind those glistening golden arches. As I speak to Presbyterian congregations in Atlanta, Montgomery, Louisville, Urbana, and Chicago, I sense an increase in both impatience and determination.

My husband and I baptized August Xavier on Long Island on World Communion Sunday when it looked like the allusion to the flood in the liturgy would become a reality; the sky roiled and the rain descended in sheets. Like every anxious parent on the day of a child's baptism, I was in our house, running late, carefully threading August's delicate little arms through the sleeves of his baptismal gown. Lucas, August's *padrino* (godfather), was standing next to me, singing little songs in Spanish to the baby.

Once I got August buttoned in, Lucas pulled a small box out of his pocket; a baptismal gift! Nestled in the cotton was a tiny gold cross that said "*mi bautizo*," adorned with a descending dove and a burning candle. As Lucas hooked the necklace around August's tiny, tender neck, I couldn't help but think about how my experience of walking with the Presbyterian Church and the CIW in our struggle for fair food has been a kind of baptism for me, an immersion into communal relationship replete with risk, hope, forgiveness, surprise, sacrifice, miracle, and *hesed* (steadfast, loyal love). As Jeff and I poured the water of baptism on August's head, I thought about the kind of life he's being baptized into and the kind of courageous church—a church of Presbyterians and farmworkers—that will nurture him. ▮

Take Action for Fair Food

Download and then drop off a manager's letter at your local McDonald's to show you want the company to work with the CIW. And send an email to Mr. Jim Skinner, CEO of McDonald's, urging him to work with CIW to end exploitation in the McDonald's supply chain. Go to http://pcusa.org/fairfood/action.htm.



Padrino Lucas Benitez with August Xavier on August's baptismal day.



Talents and Tongues Employ

PTS Students Engage Communities beyond the Campus

PTS students are taking their talents beyond the Seminary campus into the local and global community, from presenting a play about Black women's experience to local high schoolers, to serving as volunteer firefighters in Princeton, to the simple act of giving alternative gifts at Christmastime to benefit those who are truly in need here and around the world. The three stories that follow reveal the ways students are making connections between the theology they learn in the classroom and the theology they live in the world.



On Fire with a *Calling*

by Heather Roote Faller

It was three o'clock in the morning on Thanksgiving Day 2006 when M.Div. senior Trajan McGill's pager went off. He was on the second engine to arrive at the scene of a Princeton house fire. Directed by the scene manager, he hooked up the hydrant to the engine to supply water. The lieutenant told him and his partner to search the home as other firefighters put ladders up to the roof to make ventilation holes. Carrying nearly forty pounds of gear including coat, helmet, radio, flashlights, an ax, and an oxygen tank, McGill entered his first live building fire. "I was trying to remain calm to control my breathing," says McGill. "It's easy to run out of air too quickly if you're excited, so you need to keep calm." He pauses. "Or at least, keep your breathing calm."

"Your first experience with a significant structure fire is always surreal," says David Schrayer, second lieutenant at Princeton's Hook and Ladder Company 62 and scene manager that day. "There's a lot going on, and in some cases, not a clear direction as to what you're supposed to be doing." Once the fire was out, McGill went up on the roof to cover the ventilation hole with plastic, which "is kind of a dicey operation," according to Schrayer. "You're on a pitched roof, it's six o'clock in the morning, you're tired and it's slippery, and you have to not only be on the roof, but perform a task. Trajan was ready and willing to go and do what was needed."

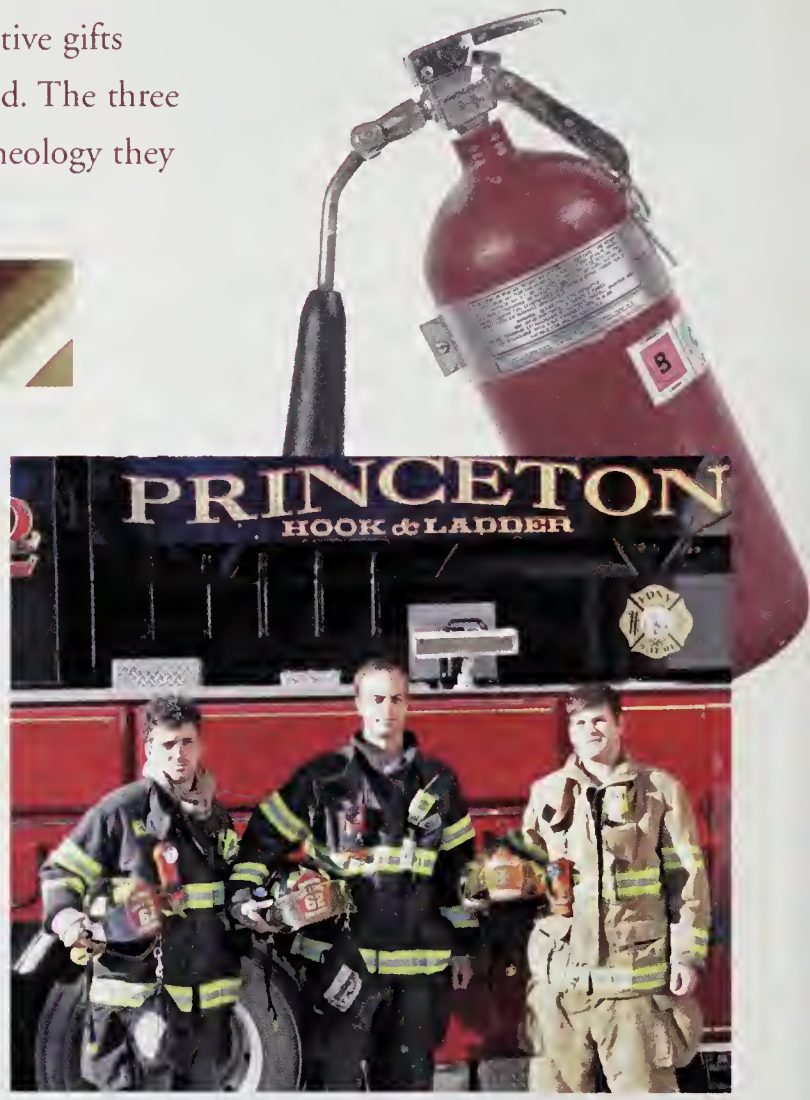


Photo: Michael Lovaglio

Left to right: Charlie Scoma, Trajan McGill, and Chris Berardi in uniform

McGill says his call to a life of service was crystallized on September 11, 2001. He says he had never felt called to his job in information technology, and adds, "I was forced to confront more directly the idea of meaning in what I was doing, or what I was not doing." He wasn't sure what that calling to service might look like, and considered applying to the Marine Corps Officer Selection Program, but through friends and his new pastor, J.D. Millar (M.Div., 2001), at the First Presbyterian Church in Libertyville, Illinois, he decided to apply to Princeton. As for the fire department service, "I didn't know Princeton had a volunteer fire department," he says, but "my first year I saw a sign asking for volunteers, so I thought, 'why not?' I gave them a call."

Charlie Scoma, a third-year dual-degree student, was also on the scene that Thanksgiving morning. Scoma joined the fire service in Washington State at age sixteen, following in his father's footsteps. At twenty he was promoted above his father to fire captain, becoming the youngest full-time fire captain in the state. He was an incident commander, a state instructor, and ran the local fire academy, training one hundred volunteers. But at twenty-five, he felt called to youth ministry, and with his wife moved to



Photo: Michael Lovaglio

Suiting up

Georgia to attend college, worked as a youth minister in Idaho, and then came to Princeton Seminary. When he learned McGill was volunteering in Princeton, Scoma decided to do the same.

"Trajan and I pretty faithfully respond [to calls]," says Scoma. They average two or three calls per day, but many are minor events: unexplained odors, downed wires, false alarms, and cats in trees. "As you start to show up for mundane alarms, you form that bond," Scoma says. "[Fellow volunteers realize] we care enough that we're going to be there at two o'clock in the morning, even just to drive the truck around the block, and they know we're dedicated." And they know the two are seminarians. "The men from Engine Company 1 call us 'the holy rollers,'" says McGill with a smile.

The two are additions to what can be "a fairly insular group," according to Schrayer, but he says their enthusiasm has helped them fit in more easily than most. He adds, "I think that it's a benefit for our membership to see that people that are thought of as 'academics' and 'church types' are also capable of hard work, work that is typically considered blue-collar…. It's good for our members to see." Scoma says that he's enjoyed getting to know the other men in the department, whose occupations range from funeral director to insurance agent. For him, it's simple: "The primary issue is that we're all firefighters," he says.

McGill and Scoma are also students, of course, and the balancing act can be a challenge. McGill usually considers class and chapel to be "off" times for firefighting, although he will leave class to respond to a general alarm. He doesn't see a conflict between his schooling and his volunteering. "It's made for some jokes," he says, smiling. "I can save people from fires in houses and from the fires of hell."



Photo: Michael Lovaglio

Berardi and McGill tend to the truck.

But seriously, "theology needs to be done in a cycle of thinking and doing," he says. "I think that being exposed to the material needs of people and serving them in those ways informs my theology of service, which [in turn] affects the ways I serve people in the world."

And the tradition of seminarian service is going to continue. M.Div. junior Chris Berardi from Madison, Georgia, saw McGill's pager, and asked what it was about. "Every little boy wants to be a firefighter or policeman at some point, and I never grew out of it," says Berardi. "I've just always been fascinated with it, and thought that if I wasn't going to be a pastor, I'd have to be a fireman." Seeing McGill combine the two inspired him. After an application, a thorough health exam, and a swearing in at the borough office, he began sixteen weeks of training in January to become certified as a firefighter.

The training is both hands-on and academic, and ranges from fire behavior and evidence protection to crawling around in smoke-filled buildings and dragging dummies from the second floor of a burning house. Asked about the danger, Berardi's face lights up. "There's something about fire that guys like," he says.

Of course, there are other motivations. "You get to run into a building and save lives. There's something precious about having the responsibility and the privilege of literally saving life," Berardi says. "This will be my service while I'm here in seminary, like other people do student government."

Scoma doesn't see himself leaving firefighting anytime soon. "My call is to the pastorate," he says, "but I'm called to the community too…. I want to show that we aren't just focused on our four walls, we want to be outside those four walls." As a firefighter for nearly half his life, Scoma says, "I've seen crisis at its worst, from someone's house burning down to death in a family; there's nothing I haven't seen." He wants his life to demonstrate that, as the church, "We can face it, it isn't something distant from us.... We're going to be in the midst of it, and we have a voice. The kingdom isn't a distant thing, it's here and now."

McGill, too, is on fire for his new calling. "Wherever I go, I'll continue fighting fires," he says. ▮

Giving Gifts and *Connecting Communities*





Photo: Valerie Keoun

Jennifer Jenkins and foster mothers in Malawi

by Kathryn Lester

A meal at a local soup kitchen, a herd of goats for subsistence farmers, a night for a family at a homeless shelter, a donation toward immunization against River Blindness disease, a book for a child learning to read, shoes and a pair of pajamas for an orphan with no other possessions, and a winter blanket for someone living in the streets. These were some of the Christmas gifts that PTS students and staff could buy at the Seminary's second annual Alternative Gift Market.

Hosted by Seminarians for Peace and Justice and the Stewardship and Mission Committee over three days in December, the gift market brought together several alternative Christmas gift options for members of the Seminary community. One of the leaders of the Stewardship Committee and initiators of this market last year, M.Div. middler Jenny Nichols pointed out what a great chance this was "to buy something for someone in need, for someone who has everything they need."

There was also a table set up by the fair-trade store Ten Thousand Villages. They sold all kinds of gifts from finger puppets to jewelry boxes, bookmarks to baskets. These items are purchased by the store from struggling artisans in developing nations in order to support the artists' work and build a relationship for future fair business transactions.

Although Ten Thousand Villages sold their own products independently, many of the alternative gifts had deep ties to the Seminary community itself. Through email or word of mouth, students were the ones who made suggestions about which organizations to support: Habitat for Humanity, Heifer International, the Princeton-initiated United Front Against River Blindness, the local group First Book, Philadelphia-based Operation Good Neighbor and The Simple Way, the Trenton Area Soup Kitchen, the Trenton Crisis Ministry, and the Mexican orphanage Estado 29. Even a faculty member got involved. Dr. Elsie McKee, PTS's Archibald Alexander Professor of Reformation Studies and the History of Worship, offered several miniature elephants crafted from coconut shells, carved by a family friend, Pastor Mutena Pierre wa Kasonga in the Democratic Republic of Congo (DRC), who, like many Protestant African pastors, needed to supplement his church salary with another means of income. He used his artistic skills to make these coconut shell creatures and then reached out to friends and family to help sell them.

Calling on such personal connections is a familiar theme. Nearly every unique item at the market followed a similar path. Although the bounty available for purchase was diverse, the steps that brought all these things to the table were remarkably similar. Each started with the personal relationships that members of the PTS community have formed, from far afield to close at home.

Nichols first felt inspired by this non-material gift-giving at her local church, Wayne Presbyterian Church in Wayne, Pennsylvania. Seven years ago, Wayne decided to offer alternative Christmas gifts and started selling "shares," or donations toward a larger project, on behalf of the church's mission partners. Estado 29, an orphanage in Mexico, is one of these partners.

Every year, a group from the church has visited Estado 29. It is a pilgrimage that Nichols has made several times. Church members participate in orphanage life and interact with its residents by working on odd jobs, cooking meals, playing with the children, and joining the community in fellowship. In a community where everything must be shared and organized on a shoestring budget, their set of pajamas is the only thing each child calls his or her own; selecting what pair of shoes they want is the only time each child actually goes shopping. "It is really neat to see how proud the children are [of their gifts]," Nichols said.

Like Jenny Nichols, M.Div. senior Jennifer Jenkins started with work close to home, but eventually was drawn by her interests beyond the States and into relation-

ships abroad. She went to Malawi, working with Children of the Nations, a non-denominational faith-based organization that helps orphaned and destitute children in Malawi, Uganda, Sierra Leone, and the Dominican Republic. The group has attempted to establish stable environments for children by hiring adults to be full-time "parents," and emphasizing familial structure and love. Jenkins interacted most closely with young women, discussing emotions and relationships, what is a good relationship and what is abusive. "We worked to understand their place as children of God, to proclaim the truth about their belovedness," she said.

When she came back to the States, Jenkins connected with several other students, as well as McKee, who was born and raised in what was then Zaire, and is now the DRC. In searching for a cause to support, Jenkins said, "We wanted to be practical—and at Seminary that can be hard. How can we practically do something? Something here in Princeton and connected to seminarians, something that people can latch on to and be interested in?" They linked up with a Princeton doctor who, in April, hopes to return to Africa, especially the DRC, and start administering doses of immunizations against River Blindness, a treatable disease that causes blindness and is common along rivers in intertropical regions. Through these relationships, Jenkins was one of the students who suggested "shares" in the immunization endeavor for the gift market.

Interactions need not crisscross the globe in order to blossom. The gift market tried to reap fruits of local relationships as well. A number of Seminary students have worked regularly with regional organizations. M.Div. senior Angela Davis has risen at six thirty on some Saturday mornings in order to serve breakfast at the First Presbyterian Church in Trenton. Those who attend the breakfast do not readily offer full biographies or extensive discussion. However, just by sitting alongside the regulars, Davis said that "we get to hear and see pieces of each others' stories, and through the sharing of a meal and stories, I think, touch something of the divine."

One of the breakfast-goers is a twenty-three-year-old man named Frank. Over time, his story unfolded: Frank was from Sierra Leone. One day, his village was attacked by rebels. Those rebels took him captive for two years, until finally, dodging bullets, he escaped. For him, God is the only reason he made it out to tell his story.

He now lives at Trenton's Rescue Mission, with a limp from the rebels' beating and scars from their gunshots. His kidneys are failing and, due to the lack of correct papers, he cannot get a transplant. In his words, he wants to draw closer to God because of the state he is in. Davis reflected, "These are the people who touch Christ daily. It is good to spend time with, learn from, worship with, and share a meal with them. I think it's a kind of theology that isn't—and maybe can't be—taught in many of our classes at PTS." Davis joyfully described her chance to also build relationships with "my beautiful sisters and brothers from PTS. It's fun, especially when we're cooking a hot breakfast!"

In the end, all of these connections tie back into the community fostered at Princeton Seminary. Nichols explained the reason for the Alternative Gift Market as "a means of raising awareness on campus, as a model for something that students can initiate in the future. The real point here is not to raise money, but to offer a witness of real work that a person can do in a church he or she serves." However, with a final amount of $1,250 raised from the sale of alternative gifts, up by $850 from the money raised last year, the popularity of participating has increased threefold. The Ten Thousand Villages table was nearly sold out

Stewardship and Mission Week

In November, for the first time in twenty years, Stewardship and Mission Week was resurrected at Princeton Theological Seminary. In 2005, two separate committees on stewardship and mission combined to form the Stewardship and Mission Committee. In this transition, at the suggestion of advisor and PTS's director of alumni/ae relations/giving Steve Hamilton, the committee sought to revive the tradition of devoting an entire week to focus on outreach ideas and opportunities beyond the campus. Committee members hoped to create a space for students to discuss issues, and an opportunity to put those ideas into practice. The week's events included:

- Monday: *Speed Date for Mission*, a brief conversation between students about mission experiences
- Tuesday: *Just Stewardship—A Conversation*, led by Max Stackhouse, the Rimmer and Ruth de Vries Professor of Reformed Theology and Public Life
- Wednesday: *How to Plan a Mission Trip—A Rotational Workshop*, a student-led information session
- Thursday: *Considering Christian Vocation—A Conversation*, led by Elsie McKee, the Archibald Alexander Professor of Reformation Studies and the History of Worship
- Friday: *Worship and Commissioning Service*, a student-led service in Miller Chapel, with Scripture and song focused on mission
- Saturday: *Mission Blitz in the Community*, volunteer opportunities with the First Presbyterian Church of Trenton, Trenton Crisis Ministry, and HomeFront, where students served breakfast, organized food shelves, and packed clothes to aid homeless families

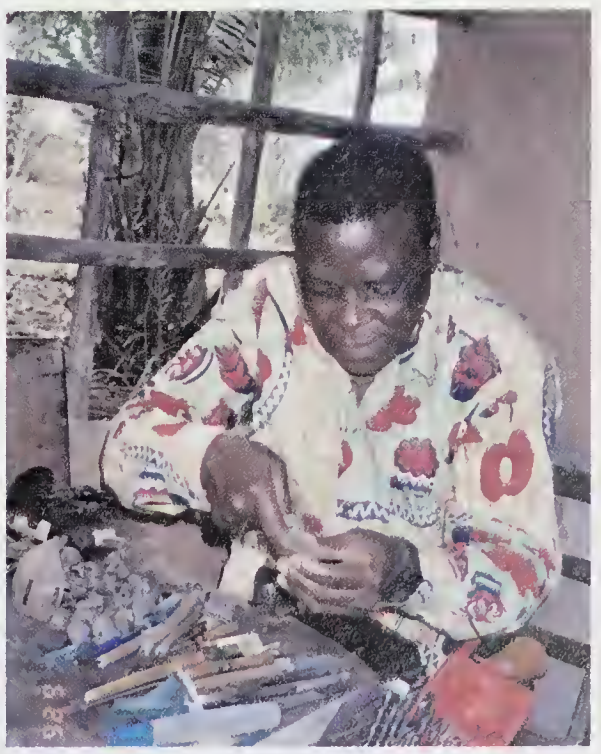


Photo: Katherine McKee Sthreshley

Pastor wa Kasonga making coconut-shell elephants

The Play's *the Thing*

PTS Students Use Drama to Reach Youth

by Heather Roote Faller

A crying student walked into Mrs. Adams's office at New Brunswick High School in New Brunswick, New Jersey. The student thought her skin was "too dark," and said she didn't feel beautiful. When Adams's daughter Khristi Adams, an M.Div. middler at PTS, heard about the student's experience, a light bulb went on: "That's exactly the type of person that we need to come to the show; these are the issues we tackle!" she said.

The show is *The Herstory Exhibitions*, a play featuring eight "exhibitions" in which a cast of six Black women presents the lives of Black women through monologue, literary fiction, and narrative. Sponsored by Adams's production company DLG Productions and the Association for Black Seminarians (ABS), and directed by Adams, the play honors the history of Black women and illustrates various issues they face, including self-esteem, beauty, struggles with faith, relationships, sexism, and racism. Six PTS students were cast in the roles: Adams, M.Div. juniors LeTicia Williams-Preacely and Chanel Speaks, M.Div. middlers Kimberly Copeland and Ashlee McKinnon, and Ph.D. student Audrey Thompson. A special performance was given for New Brunswick High School students on February 9, with three more performances for the PTS community later in the month, all in the Gambrell Room of Scheide Hall.



Photo: Meagan Cracraft

A scene from *The Herstory Exhibitions*

"I never wanted to bring my other life to campus," Adams said, referring to her life as a playwright, "or to be a leader in the Association of Black Seminarians." *The Herstory Exhibitions* is the fifth play she has produced, and she said she vows after each one never to do another because "I can't just write a play, I have to produce and direct it, it's so intense," she said. But last spring when Adams suggested that the Association of Black Seminarians put on a play about women, the members told her it was a great idea, and promptly nominated her as their group's comoderator. As Adams researched plays by Black women, a friend suggested she write her own.

So she did. About eighty percent of *The Herstory Exhibitions* is written by Adams; the play also features poetry, songs, and prose by Ntozake Shange, Esinam Bediako, Maya Angelou, and Rhonda Rogers, among others. Exhibition titles include "The Strength of Her Hair," "A Tribute to Her Mothers," "The Souls of Her Sisters," and "Her (Un)Wavering Faith." Adams describes

the first day. Not a bad result for three days in December.

The alternative gifts were also popular with those who received them. Barbara Chaapel, PTS's director of communications/publications, gave her niece and nephew a gift from the Heifer Project. Having "learned the value of the land and of the animals as they contributed to my family's well-being" during her childhood summers on her grandparents' Pennsylvania dairy farm, Chaapel says she passed along these gifts as a way of linking her niece and nephew to their family, their history, and the world. "My grandparents died when they were quite young, so they did not have the chance to visit the farm. The gift cards were a way of connecting them with their great-grandparents, the value of farming for so many in the world, and a way of expanding their understanding of helping folks in other parts of the world who have much less materially than they do." On Christmas Day, when they opened their presents and read the gift cards, she said that her niece and nephew were "quite moved."

Participating in this alternative act of gift-giving continues to send ripples outward, connecting the giver to the receiver. McKee aptly summarized this relationship, when she was asked why she agreed to help Pastor wa Kasonga sell his coconut-shell elephants. She explained, "This is not about a business relationship. It is an old family tie." Such interconnected ties, of family and friends, of blood and faith, stitch all members of the Seminary together into a local and global community. The Alternative Gift Market simply reveals just how deep and wide these connections reach. ▪

Kathryn Lester is an M.Div. junior, and editorial assistant in the Communications/Publications Office.



the process of writing the scenes as "writing out of a real place." "Some of the pieces I wrote, I was crying," she said. "I realized that's what true ministry is.... Maybe [this is] the problem I have when I'm trying to come up with sermons. Maybe I should do what I do in playwriting and speak out of truth."

Her words have certainly struck a chord with cast members, including McKinnon, who also choreographed three interpretive dances for the show. When she saw the script, "I thought Khristi had gone into my head," said McKinnon.

Adams wanted the play to get her into the high schoolers' heads, too. She thought that theater would work well as a venue for communicating about issues facing Black women, "better than a lecture, or pulling them aside in the principal's office," she said. African American history teacher Carl Bernstein brought his students to the play. "Throughout history women have been the backbone of the family," he said. "...this is a play that tells the story of African American success, and women's success." He hoped the play, and the actors, would be a positive role model for his students. "I think the play lends hope to young women, because it tells them there are a lot of problems in society and things they'll have to deal with, and they can come through them and be successful," he said.

Students from Bernstein's class and from the twelfth-grade English class read articles about these issues before attending the play, and then had lunch in the Mackay Campus Center with members of ABS to discuss what they experienced. ABS comoderator and M.Div. senior Cleve Tinsley valued the interaction between ABS and the students. "We [at ABS] have been so insular, so I wanted to see us reach out," he said. "When we sat down with the students at lunch, we wanted to affirm them as persons—we wanted to be there and say that we're people who care about you."

Adams also relished the opportunity for discussion with the high schoolers about the issues raised by the play. "If I've learned anything at Seminary, it's to deal with difficult issues," said Adams. She said that at seminary, "Professors make you sit there and think about things, from feminist/womanist theology to Old Testament 101, where God seems like an avenger, and all of the other things you skip over in church. And that's what I want to do for these kids," she said: help them think, and talk, about the hard stuff.

According to Adams, high-school kids are already dealing with challenging issues, but often have no forum to discuss them with adults who can help. "These kids aren't just having to deal with tests and homework, they're dealing with psychological and emotional issues...insecurity, body image, skin complexion, things society calls us..." she said. And Adams related to their struggles. As a Black woman, she said, "You aren't just coming to seminary with your Barth book. You have other life experiences, just like these kids in high school."

Adams credits PTS professors Mark Taylor and Brian Blount with helping her learn to "read from [her] own context." Taylor encouraged her to allow herself to bring her other life, theater, to the Seminary, because theater can be a venue for what Adams calls "the prophetic voice."

"Because the prophetic is not just denunciation of injustice, which it is, but also annunciation of a better way and of a better world, the arts are crucial," said Taylor. "The arts not only dramatize the pain and suffering of those who suffer injustice (what prophets might denounce), they also give a picture, use the imagination, to conjure new visions of the future. The arts...enable people to 'taste the future'—a future that they now can only anticipate..."

Nurturing such a prophetic voice is a serious calling, and Adams said that in the past year, she has become more serious about her art. "It's not a hobby anymore," she said. ▮



Photo: Shaun Adams

Khristi Adams, left, in performance





Photo: Rebecca Montgomery

Ratus in his most recent incarnation

Ratus Reformatus, Semper Reformandum



The Great Rat Turns Forty

by Charles D. Robison

In the Beginning

On a balmy and sensuous May night in 1966, my fellow students and I were studying for our second-year finals at Princeton Seminary. It was the custom in those days for classes to cease a week before exams, so the students could have ample time to prepare for them. The pressure was intense and self-imposed. Grades were not given, as the system was pass or fail, but word always got out as to who was the brightest—and we all wanted to be bright!

It was also the time of the superball fad. Superballs were made from a high-density plastic material that enhanced the balls' ability to retain most of their energy even when hitting a wall, like a tennis ball, but much more powerful.

Hodge Hall was the second-oldest dorm at Princeton and was distinguished by a very beautiful and graceful four-story circular staircase open all the way from the basement to the ceiling of the fourth floor. It was common for someone on the second floor to have a conversation up the stairwell with someone on the fourth floor.

At about eight thirty on this particular night, there was an informal study break when almost all the students assembled on all floors and on the staircase to talk with each other, laugh, bemoan our fate, and let off steam. Someone on the fourth floor brought out a superball and began throwing it down the center of the staircase to the floor of the basement below. We delighted in seeing the ball hit the floor and then bounce right back up to the fourth floor for someone to catch and throw again to the basement for a superball rebound.

Tony Hite, his roommate, George Renwick, and Randy Nichols (now director of PTS's D.Min. program) had been complaining for several days that they were hearing rats gnawing and scurrying about in the walls of their rooms, and the subject had created a lot of debate about whether rats were really in the walls or not. Randy complained to the Business Office, to no avail.

The basement of Hodge had recently been painted a nice battleship gray by Tom Bryan, PTS's autocratic facilities manager. As I watched the superball go up and down the staircase time after time, I began to see in the newly painted basement floor a perfectly prepared canvas.

Here, before me as if by Divine Providence, was the largest clean space I had ever attempted to work on. It was circular with about a fifteen-foot diameter. Although art was my minor in college, it would be a real abuse of the language to call me an artist.

Remember, these were the days of the free speech movement, the first birth control pills, the civil rights movement, and the beginnings of the antiwar movement. Protest was at the top of every menu. The Great Rat did not start out as a protest, but within fourteen hours of that moment, he became the most lasting and powerful symbol in Princeton's history. This is how it happened.

As I viewed my canvas, the Rat slowly appeared in my mind's eye. I yelled up the stairs to my roommate, Byron Buck, to bring me some black and orange paint. I didn't know if he had any, but Byron is to this day the best-equipped person I have ever known. Sure enough, reportedly from Randy Nichols's recently painted credenza, in short order appeared a can of orange paint, a can of black paint, two paintbrushes, chalk, and



Early Ratus paintings

other assorted materials. The Great Rat was poised to make his first appearance.

In the center of the floor I chalked out the lines of a huge and very fat rat. Next, with some help from Byron, as all the students of Hodge Hall watched, we painted the rat's body and outlined his eyes, ears, and mouth in black paint and then outlined his body as well. A black rat hole was painted on the wall at floor level. And thus what only later was dubbed Ratus was completely manifested on the basement floor that night, to the cheers of the multitudes and to my utter amazement.

One of our fellow students was from Korea, and he was fascinated with this revolutionary protest. He added the Rat to the Korean lexicon as "The Glate Lat."

What Happened Next

The next morning all hell broke loose. Tom Bryan showed up at seven o'clock in the morning and started screaming about who had ruined his newly painted floor. He screamed until he was sure President James Iley McCord, the most august, powerful, and intelligent man any of us had ever known,



Photo: Rebecca Montgomery



Photo: Rebecca Montgomery

Painting in progress: Ratus 2005 honored victims of Hurricane Katrina

was in his office. Everyone at the Seminary called him Dr. McCord. His persona was so powerful that when he retired, one faculty member, it was reported, attempted to put things on a more familiar level: "As Dr. McCord retires, many of us would like to call him by his first name. So today I will begin…Dr., we will miss you greatly!"

As Tom Bryan steamed into the office of the great man, Dr. McCord could hardly believe his ears. A protest at Princeton Seminary, the most prestigious seminary in America? Tom convinced McCord that this indeed was a protest and an unjust one at that—THERE WERE NO RATS IN ANY BUILDINGS MANAGED BY TOM BRYAN. EVER. PERIOD.

Shortly thereafter Randy Nichols was summoned to the President's Office. Tom Bryan checked out the walls, and later that summer Ratus disappeared. But the Great Rat, having once manifested himself, promised to come again to this basement canvas, at a time when all would be surprised, including those vigilant folk who were constantly on guard for him. True to his word, the Rat appeared at the beginning of the following fall term. Later incarnations included the pseudo-Latin words "Illegitimi Non Carborundum," translated loosely as "Don't let the bastards grind you down." And it became clear to all that he was here to stay.

Ten years passed before my first return to the Seminary in 1977. Of course, the first thing I wanted to see was if Ratus was still there. Well, he was and he wasn't. There was a painting on the floor…but it was a male and a female rat, standing on their hind legs,



Photo: Randy Nichols

dressed in Princeton graduation gowns and holding diplomas, and underneath, the inscription, Ratus XI. Whoa…heavy duty changes. The Great Rat had been embraced by the institution, and in so doing he became completely unrecognizable to his creator.

And so he continued to change. Each year a new graduating class painted their own interpretation of Ratus on the basement floor of Hodge. To each class he had a different meaning, and none reflected his original design or purpose. There's a clue here about the origins of Christianity. ▮

Charles (Chuck) Robison, Class of 1967, recently retired as a Protestant chaplain at the United Nations, and as pastor of Christ Presbyterian Church in Telluride, Colorado. He and his wife, Karen, now live in Austin, Texas, where they have two weekly radio shows titled "What If It Really Works: A Practical Guide to Spirituality," one on NPR in Telluride and one on the web. They are associated with the Unity Church of the Hills in Austin.

Editors' note: Send us your memories of Ratus, and photos or descriptions of what he looked like when you were a student.



Princeton's Philosophical Family Ties

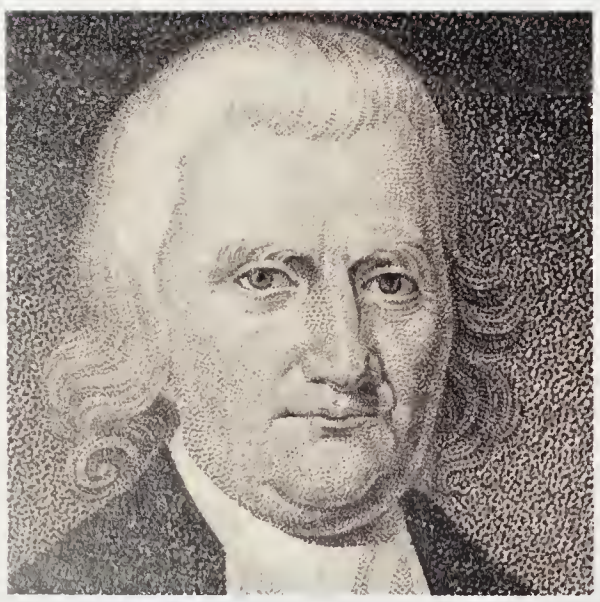
by Gordon Graham

Throughout the world the name Princeton has become virtually synonymous with international excellence in higher education, thanks to its university and its seminary. It is generally acknowledged among historians, but perhaps less widely known, that three Scottish immigrants played a central role in bringing this about—John Witherspoon, James McCosh, and John Mackay.



Photos: Princeton Seminary Archives

James McCosh



John Witherspoon

In 1768, Witherspoon, with his wife and family, made the somewhat hazardous journey from Paisley in Renfrewshire to become the fourth president of The College of New Jersey. Exactly 100 years later, James McCosh, a native of Ayrshire and graduate of Edinburgh, made the same journey for the same reason. His ambition, which he saw accomplished before he died, was to transform the college into Princeton University. Half a century later, in 1936, John Mackay, a native of Inverness, capital city of the Scottish Highlands, and a graduate of the University of Aberdeen, assumed the presidency of Princeton Seminary. During his tenure, he not only healed the divisions that had put its future in jeopardy, but took it to new heights of theological eminence.

There were two common factors in the educational background of these men. They were all Presbyterian ministers, and they had all studied philosophy in Scotland. That is because, from the establishment of Scotland's first university—St. Andrews—in 1411, every student at the ancient Scottish universities studied philosophy, a unique feature of the curriculum that continued until the 1960s.

Not only did philosophy have a special place in the universities, the universities had a special place in Scottish society. The astonishing result was that this small, poor country on the fringe of Europe, overshadowed in almost everything by the wealth and prestige of the English, French, German, and Italian nations, nevertheless outshone them all in the intellectual accomplishment now known as the Scottish Enlightenment. Between 1700 and 1800, philosophy in Scotland produced some of the greatest and most enduring names in the discipline's history, and laid the foundations of many of the branches of learning—economics, psychology, politics, and sociology—that are widely acknowledged to be central to the understanding of human life.

The Scots

Among these eminent names is that of Thomas Reid (1710–96), a Presbyterian minister who taught philosophy first at Aberdeen and then at Glasgow. Reid was widely regarded as the principal author of the "philosophy of common sense." Like all the philosophers of the Scottish Enlightenment, Reid had been inspired by the empirical science of Newton and Bacon to model moral philosophy along the same lines. But whereas this led David Hume and others into radical skepticism, Reid earned his reputation for being the most cogent defender of morality, religion, and the beliefs ordinary people take for granted. Though the expression "common sense" was often misinterpreted by those who seized on Reid's philosophy with enthusiasm, there is no doubt that for fifty years after his death, his intellectual influence was immense.

But the influence of Scottish philosophy in general was even greater, especially in the emerging educational institutions of the United States. Witherspoon taught philosophy at Princeton before Reid published his major works, and replaced the philosophical school of the great Jonathan Edwards with the tradition in which he had been educated back in Scotland. He set the precedent whereby the president of the college or seminary usually taught philosophy because of its importance in the curriculum, and the textbook on moral philosophy he wrote for his

students was widely adopted and emulated in the many new colleges and seminaries springing up in the South and West.

Like Witherspoon, McCosh, who had left the Chair of Logic and Metaphysics at Belfast to take up his position in Princeton, taught philosophy and continued to do so even when he had retired from the university's presidency. In his last years, he saw the influence of the authors of Scottish philosophy wane, but he played a key part in its preservation when in 1875 he published his book *The Scottish Philosophy*, a study of no fewer than forty-seven Scottish philosophers under a title that brought the name "Scottish philosophy" into existence for the first time.

Center for the Study of Scottish Philosophy

CSSP

In 2004 I was Regius Professor of Moral Philosophy at the University of Aberdeen, the latest occupant of a position created in 1505. Building on recent developments there, which had capitalized on the university's possession of Reid's original papers, I established the Centre for the Study of Scottish Philosophy (CSSP). The speed with which the center attracted the enthusiastic support of scholars across the world meant that it was with some difficulty that a year later I contemplated the possibility of abandoning that initiative in order to accept the offer of the new Luce Chair in Philosophy and the Arts at Princeton Seminary. Happily for me, there was the figure of McCosh to come to my rescue. What could be more fitting than to recreate the center in the place where the very expression "Scottish philosophy" had been invented? And so, with the agreement of President Torrance and Dean Guder, and the enthusiastic support of the librarian, Dr. Stephen Crocco, in 2006 this is what happened.

Institutionally, the CSSP at Princeton is located within the Special Collections section of the Speer and Luce Libraries, alongside the research centers devoted to Abraham Kuyper and Karl Barth. So situated, it can benefit directly from the expertise, guidance, and enthusiasm of Dr. Clifford Anderson, the curator of special collections.

But this institutional location is slightly misleading. All three centers are more than special collections of materials. Indeed, the collection of material especially useful to the study of the Scottish philosophical tradition is only just beginning. The activities of the CSSP range much more widely. Under the general oversight of a new advisory board that includes members from Princeton University, the University of Pennsylvania, and the Center of Theological Inquiry, as well as the Seminary, the CSSP edits the *Journal of Scottish Philosophy* (now published on behalf of PTS by Edinburgh University Press) and sponsors a book series—the Library of Scottish Philosophy—designed to make expertly selected writings by Scottish philosophers widely available to students and the general reader in an attractive and inexpensive form. Some major projects are beginning, including a "new McCosh," a multiauthored history of the Scottish philosophical tradition in four volumes. And an international conference on the theme "Philosophy, Theology, Education: Scottish Foundations of American Traditions" will take place from September 7–9, 2007, at the Seminary's Center of Continuing Education.

In terms of academic research into intellectual history, this is all very exciting, but the Seminary's main function as a place of teaching and learning has not been forgotten. For the very first time (to my knowledge), the M.Div. program—in the spring 2007 semester—includes a course titled The Scottish Philosophical Tradition (PH400). Twelve students (and a visiting scholar) are registered for it. Like all courses at the Seminary it is open to Princeton University students as well, and perhaps in future years, when the word has spread, it will attract some. It is a wonderful bonus for me to be able to offer such a course in addition to the courses in philosophy and the arts that it is my principal duty to provide. And I find it hard not to think that Witherspoon, McCosh, and Mackay would be pleased as well!

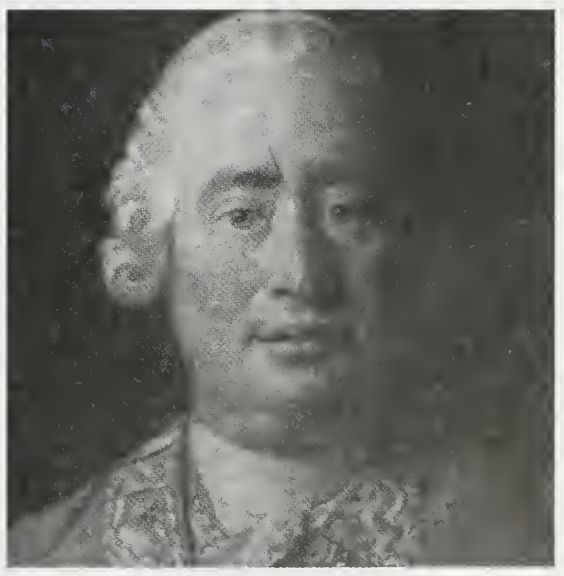
As in so many ways, the CSSP is one more initiative in which PTS needs the interest and support of its graduates and friends. Full details of the people, work, and plans can be found on the Seminary's web site at http://libweb.ptsem.edu/collections/scottish. Participation in the activities of the center is welcomed, as are financial contributions and donations of research materials that will enable us to give the CSSP a long and productive future. ▮



Thomas Reid



John Mackay



David Hume

Gordon Graham is PTS's Henry Luce III Professor of Philosophy and the Arts.

From Generation to Generation

A FATHER'S ROOTS, A DAUGHTER'S FLOWERING



Woon Hyong Lee

Background: The compound where Woon Hyong Lee lived with his family

by Inn Sook Lee

Recently I published a memoir in Korean of my father, the late Reverend Woon Hyong Lee (1892–1972), titled *Baek Kwang II Gie*, which translated is *The Diary of Baek Kwang*. The book is published by the Publishing House of the Presbyterian Church of Korea, and honors a man who was a minister, an educator, a social service worker, and a scholar of the Eastern hemisphere.

It has been a work of love to edit my father's 600-page diary, his sermons, his poems, and his numerous works of calligraphy. The diary includes writings about his ministry and life between 1892 and 1965. He left sixty-three sermons, fifty-two poems, and thirty-some pieces of calligraphy.

My father was deeply involved in the patriotic movement for the independence of Korea during the Japanese occupation beginning in 1910 and continuing through World War Two. In 1930 he graduated from Presbyterian Theological Seminary in Korea, then located in Pyong Yang, North Korea. He taught philosophy and literature of the Eastern world at Dong Ah University in the city of Pusan, was a chaplain, and taught Bible classes in high schools. He was also a pioneer in the work of Christian social service and administered two orphanages, caring for and teaching the Christian lifestyle to hundreds of war orphans and abandoned children.

My father did not begin his life as a follower of Christ. Baek Kwang, a name he gave himself that means "white beam," grew up in a Confucian family. In 1906, he purchased a small Gospel of Mark at a bookstore in An Dong, studied the book rigorously, and decided to convert to Christianity. He had met the person of Jesus while studying this Gospel. Being a member of the thirtieth generation in his aristocratic Confucian family that stretched back more than one thousand years when he converted, he found himself in the middle of excruciating conflict between the traditional religion of Confucianism and the new religion of Christianity during the early phases of Christianity in Korea. The members of my father's extended family feared that the tradition of ancestor worship in our family would disappear. Baek Kwang was one of the first Christians in his hometown of An Dong, a town of conservative aristocrats. He was baptized in 1913, at the age of twenty-one.

After his conversion, he and his father, who had converted with him, freed the family servants and divided their own lands and gave them to the poor. Baek Kwang, who had spent most of his time in the family library, now traveled around nearby villages spreading the gospel, wearing straw shoes, with a bag of rice flour on his back. The town's people said that "a Western god came into his head and made him go mad."

Niagara Falls

Known as great falls in the history of the world
I now stand before your amazing grace

broken jade streaming down, crystals ten thousand pounds
flying waves misty fog, ever spreading river profound

harmonic river dividing U.S. from Canada
chosen space amidst mountains and sea

moved by the wondrous creation of heavenly father
at twilight, seven-color rainbow hung over the western hill

by Woon Hyong Lee
summer 1958
translated by Inn Sook Lee

Baek Kwang, with his gentle and humble disposition, met the family conflict with his profound silence, and soon retreated to the deep mountaintop village of Po San near Young Yang, where food was scarce. In order to hide from the Japanese police, he had to survive on boiled tree bark, with no electricity, no paper and ink to write with, and many tigers lurking in the region. He taught the gospel among the mountain villagers, and built a wooden church on the mountaintop.

When I visited the village in the spring of 2006, I was reminded of the catacombs of Rome, where early Christians had hidden in tombs. My father named his first church Po San Presbyterian Church, and it is still going strong doing ministry.

During his ministry, Baek Kwang founded many schools, including seven Christian preschools, and ten churches. He spoke at evangelistic events in Japan and China during the difficult period of World War Two, and those churches where he spoke are still strong in ministry. He also traveled to the United States to preach in 1958.

In 1968 Baek Kwang was awarded the National Merit Award for his efforts in the patriotic movement. He worked on behalf of the Korean government in exile when it was in Shanghai, China. The award recognized that he had been tortured mercilessly, and had had his life threatened many times during his four-and-a-half years in a Japanese prison for his involvement in the movement and for being a Christian minister.

I remember that many people in his town called my father a "holy man" for forgiving the occupying Japanese. When the occupation ended with Japan's defeat in the war, he went to the train station to bid the occupiers farewell even while others were seeking revenge. And he took me, a young girl, to the station with him. I remember standing with him, holding his hand, and his forgiving action affects my life to this day. He taught me unconditional forgiveness and love as he himself lived it. Here in Princeton, Japanese students have taken my courses at the Seminary, and we remain good friends.

When I graduated from high school in the mid-1950s in Korea, my father told me that I should have a goal of becoming a woman who was a leader in and contributor to society. I was deeply moved to hear that from a man who had quite a conservative background, especially regarding the role of women. I think his Christian faith is what allowed him to say this to his daughter. And I took his words to heart. I became the first Asian woman seminary professor in the Unites States when I became a professor of pastoral theology at New York Theological Seminary in the mid-1980s, and the first Asian woman to teach at PTS when I first taught here in 1989. I served as the national president of Korean Presbyterian Women in the PCUSA and as national president of Korean Church Women United. My father's faithful spirit is well alive in me here in America.

Many of the family members who had first opposed my father's conversion are now themselves Christians. Most of my siblings have been educated in American graduate schools. They and their children serve the church as ministers, elders, and deacons. Just over half of my father's twenty-one grandchildren have married interracially, one to a Japanese American, creating a happy family that circles the globe.

I am now in the midst of preparing a summary of the memoir of my father in English. My hope is that people of future generations who may think that they are "rootless" will know that they indeed have strong and deep roots, especially spiritual roots, somewhere on this globe, in places they may not think or know to look.

My father lost his biological mother when he was eight days old. Yet for the next eighty years, during turbulent times in Korea, he lived a high-spirited, and spiritual, life. He always gave thanks to God, saying that his life was lived totally by the grace of God.

My family has established the Baek Kwang Foundation in his honor, and plans to build a nursing home for the elderly, and to initiate educational programs in the fields of Scripture and Christian education. To God be the glory. ▮



Inn Sook Lee is an adjunct faculty member in the Department of Practical Theology at Princeton Seminary and is an ordained elder in the Presbyterian Church (USA).

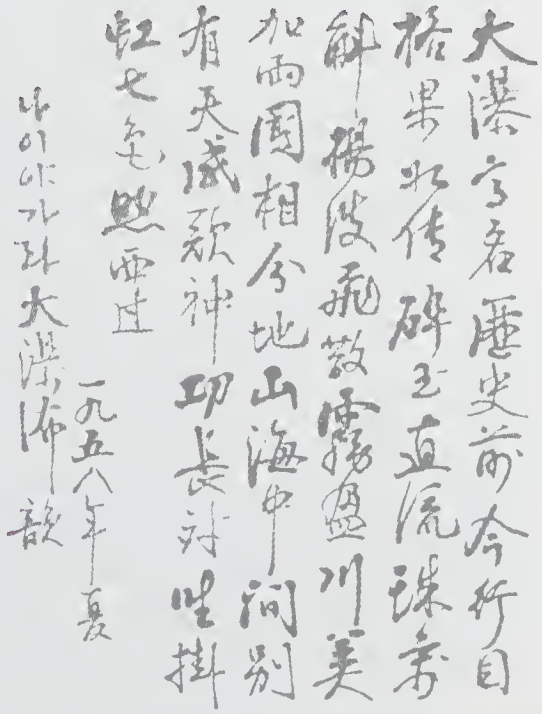
나이아가라 폭포음(1958년 미국 순회부흥집회 중)

세계 역사에 큰 폭포로 이름났더니
금번 길에 직접 와 보니 과연 전하는 말과 같구나

부서진 옥이 한 길로 흐르니 구슬이 일만 섬이요
파도처럼 물결이 날아 흩어지니 안개가 시내처럼 가득하구나

미국과 캐나다 두 나라가 서로 나눈 땅
산과 바다 중간에 앉은 별다른 천지

창조주의 조화의 공을 감탄하며 오래 앉아 있노라니
석양에 7색 무지개가 서쪽 언덕에 걸려 있네



Woon Hyong Lee's poem "Niagara Falls" in Korean (left) and in Chinese calligraphy



Inn Sook Lee

outStanding in the field

THE POWER OF POSITIVE PEOPLE

HIV/AIDS Ministry in the Rural South

by Heather Roote Faller

"When I was a little boy, I'd go to church," the man whispered. "But then I couldn't go, because God didn't love me anymore." At twenty-five years old, he found himself in a wheelchair in the Infectious Diseases Clinic at Duke University Medical Center in Durham, North Carolina, talking with Chaplain Dagney Jochem (M.Div., 1995). Because he had been sexually involved with men, he felt that God no longer loved him. When the man died two days later of AIDS, "I thought to myself, I don't want one more person to ever have that feeling," said Jochem. "Or to find out two days before they die that it isn't true."

That conversation took place in 1995. Early in 1996, Jochem wrote a grant to start Partners in Caring, a program designed to provide pastoral care services to people in rural areas, many of whom were isolated by location, poverty, and the religion and culture that condemned them for having a disease. As director of Partners in Caring at Duke University Medical Center, this fall Jochem was one of fifteen Purpose Prize finalists honored by Civic Ventures, a San Francisco think tank. The prize recognizes people over the age of sixty who are "defying societal expectations by channeling their creativity and talent to address critical social problems at the local, regional, or national level," according to the Civic Ventures web site.

Jochem said that her work with "positive people," or people living with HIV, began in her PTS field education placement at the Hyacinth AIDS Foundation in New Brunswick, New Jersey. She came to seminary in her fifties, from a career in economics. After graduation she did clinical pastoral education at Duke, where she met the young man who inspired Partners in Caring. In rural areas, a big source of social support is the church, but Jochem said that she kept hearing from her patients, "'The clinic is the only place I can come to talk about God—not the church, because they don't want me there.'" Jochem said, "I believed that if given the chance, the church would open its arms and help people that needed helping."

And the church did. But counter to conventional wisdom, the biggest response came not from mainline churches, which "think right, but aren't interested in doing things," according to Jochem, but from Pentecostal churches in the area. "Some of our most participatory churches have theologies that are pretty judgmental.... You never know who is going to say yes," she said.

As pastors came to the program and learned the facts about HIV and AIDS, they were able to welcome their HIV positive members and their families back to the church. Jochem said that many thought they could catch HIV from the water in the baptismal font, or by drinking from a common cup. "The misconceptions are monumental," she said.

So are some of the challenges rural clergy face in correcting them. The program, which has now trained hundreds of clergy, requires frank talk about sex and drugs, two topics churches tend to avoid. "Clergy want to address the issues, and keep their jobs, too," said Jochem. "There's a real stigma. It helps to have more than one pastor in an area [talking about HIV/AIDS], for their job security. And [it helps that] the people who talk to the clergy are other clergy."

Peer-to-peer education turned out to be the key to the program's success. It worked so well with clergy that Jochem soon created another program, Peer Education Training Sites (PETS), to train peer counselors. Some who attend PETS have never revealed their positive HIV status before, but Jochem said the peer support is transformative: "People come in with faces of misery, they come because we give them lunch, and they leave dancing on the table."

Just as transformative is the recognition of the value of their experience. "We find out how long people have been living with HIV, and with ten or twenty people in the room, we'll have one hundred to two hundred years of experience," said Jochem. "We tell them they have a lot to offer, and to teach." Asked what he gained from the training, one peer counselor said, "I learned that I still have something to give."

Jochem says her theology was formed through the example of her parents, who were active in the civil rights movement in Florida where she grew up, and in her Old Testament and church history classes at PTS. "I took church history every semester," said Jochem, where she learned that in the early church, "there were female images of the divine, and when Christianity started, people were open to community. I learned about the role of women, and of slaves. The early church didn't exclude." This understanding guides her work with HIV positive people today. "I don't think in the Kingdom of God there are those who are left out, so why should we leave people out?" she said. ∎

Prayer of commitment in support of people living with HIV/AIDS

Lord God, give us the spirit of courage,
so we may be open
in our concern for people
living with HIV/AIDS...

Taken from Choose Hope, Christian Aid, 200



Photo: Allison Sanders

Dagney Jochem, center, with PETS participants

Class notes

Many alums who send in class notes have added their email addresses to the PTS web site. You can contact them using the online alumni/ae directory (www.ptsem.edu) by choosing "Alumni/ae" from the home page and "Alumni/ae Directory" under Online Services. If you do not have the alumni/ae password for this section, please contact the Office of Alumni/ae Relations/Giving at alumni.relations@ptsem.edu or call 609.497.7785 for further assistance. As a rule, we will no longer publish email addresses within the class notes section of *inSpire*.

1946 **Graden Grobe (B)**, retired but still active in ministry in his eighties, goes to the Federal Prison Camp in Hermantown, Minnesota, once a week to visit and share in fellowship with the inmates. He has volunteered at the prison since 1983.

1948 **Charles Brackbill (B)** writes, "Fifty-eight years after graduation, I have ended my ministry in the same city I started in, Elizabeth, New Jersey. Then, I served a neighborhood parish a few blocks from the big old (1664) First Presbyterian. Who knew I would end up as an interim in the place? Now no longer rich and powerful, we have incorporated The Old First Historic Trust to restore [the church], and I became the trust's president. We have more than six million dollars in hand and promised, for repairs and for ensuring [the church's] future as a place of service in the heart of the city."

1953 **Stuart Saul (B)** has published *Clearings: Uncommon Words for Common Life—Reflections on the Old Testament from Joseph Parker's The People's Bible* (Xulon, 2006). Saul writes, "The book includes 273 pages of segments from the sermons and prayers of Joseph Parker, the outstanding thirteenth-century English preacher whose book *The People's Bible* was recommended in Dr. Donald Macleod's homiletics classes."

1957 **John Topping (B)** lost his wife, Paula "Pat," on May 19, 2005. He transferred his credentials from the presbytery in Washington DC to the Conservative Congregational Christian Conference in October 1967. The church he founded, the Church at Northern Virginia, can be seen at www.cvna.org.

1960 **James E. Aydelotte (B)** has been elected stated clerk of the Presbytery of Western North Carolina. He is also the governor of the Western North Carolina District of Rotary International.

1962 **J. David Muyskens (M, '78P)** has written *Forty Days to a Closer Walk with God: The Practice of Centering Prayer* (Upper Room Books, Nashville). It is a forty-day introduction to contemplative prayer and contemplative living for individuals or groups, suggesting practices of prayer and Scripture meditation for each day.

1964 **Lloyd Evans (B)** became the new pastor of Mingus View Presbyterian Church in Prescott Valley, Arizona, in November 2006.

William L. Flanagan (B) retired in April 2005 after forty-one years of specialized ministry in congregations in Burbank, California, Colorado Springs, Colorado, and Newport Beach, California. He is still leading divorce recovery workshops around the country and volunteering for Teen Challenge in mentoring and staff training programs.

1965 **Harold Ellens (M)** has published *Sex in the Bible: A New Consideration* (Praeger, 2006).

Ken Parker (B) raises therapy animals for visitation in nursing homes, adult retirement communities, schools, and prisons. He writes that his therapy service animals are miniature donkeys, of which he has twenty-five.

1966 **Richard Coleman (B, '67M)** has written a second book that examines the intersection of theology and science. *Eden's Garden: Rethinking Sin and Evil in an Era of Scientific Promise* (Rowman & Littlefield, 2006) follows *Competing Truths: Theology and Science as Sibling Rivals* (Trinity Press International, 2001). Coleman's popular

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editors may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

Gospel Telling: The Art and Theology of Children's Sermons (CSS Publishing) is back in print. He lives with his wife, **Ruth ('66E)**, in Pembroke, Massachusetts.

1967 **Charles "Chuck" D. Robison (B)** left the pastorate of Christ Presbyterian Church in Telluride, Colorado, to join his wife, Karen, as producer of "What If It Really Works?" a company in Austin, Texas, that produces two radio shows. The NPR show is aired in Telluride over KOTO radio and the Internet show over www.contacttalkradio.com. Both focus on the practical issues of discovering the juncture between science and consciousness. Robison can be reached at 512.382.9118.

1968 **John N. Bixby Jr. (B)** recently retired as copastor of the Cumberland Congregational Church (UCC) in Cumberland, Maine. He and his wife, Mary Ellen, have a home in Brattleboro, Vermont, and a summer residence in Yarmouth, Maine.

Class notes

take a bow

Donald O'Dell's ('67B) book *How the Bible Became the Bible* earned the 2006 Royal Palm Literary Award from the Florida Writers Association. The award provides Florida authors recognition from the state's writers. The association includes professional and aspiring writers representing nonfiction and all fiction genres. O'Dell's book presents a high-level discussion (written for the non-scholar) of how the Bible came to be.



Members of Pilgrim Congregational Church in Warren, New Jersey, recently honored their senior minister emeritus, **Kenyon J. Wildrick ('58B)**, at a retirement dinner at The Olde Mill Inn in Basking Ridge. Wildrick retired with forty-eight years of lifetime ministry at both the Community Congregational Church in Short Hills and Pilgrim Congregational Church. He also served as a founding trustee of the Center of Theological Inquiry in Princeton and helped establish The Donald Macleod Preaching Lectureship at PTS.

James Edwards's ('70B) book *Is Jesus the Only Savior?* (Wm. B. Eerdmans, 2005) was selected best book in *Christianity Today*'s Apologetics/Evangelism category. The Christianity Today Book Awards 2006 recipients were featured in the magazine's June issue. Edwards's book takes on the question of whether Jesus is the sole redeemer of the world.

Rob Smith ('72B, '82P) was the tenth recipient of the prestigious Robert Frost Poetry Award. His poem "Catbird" was chosen from more than 650 submissions from poets in twelve countries. The award was presented at the Annual Robert Frost Festival in Lawrence, Massachusetts, the city where the poet wrote and published his first poems. Smith currently divides his time between writing and teaching religion and philosophy online for Wright State University in Dayton, Ohio.

Catbird

I spit in the river like a boy,
but nobody saw me,
I made sure of that.
I was dry
after running across the field,
with lungs heaving
and mouth powdery.
It was like that, and I stopped
on the bridge to quench my thirst
by staring at the water.
So I spit.

It was white and chalky swirling
in black water 'til it caught
the current and was lost in the foam
over rocks and broken twigs.
I watched beyond what I saw,
and no one else saw or spoke except
a catbird on the railing.

Peter Bauer ('78B) has been awarded the Army Commendation Medal for his reserve service at Brooke Army Medical Center at Fort Sam Houston, Texas.

Albert J.D. Walsh ('81B) graduated with a Doctor of Ministry degree from Pittsburgh Theological Seminary in 2004, and received the Richard J. Rapp Award for Outstanding Achievement in Doctor of Ministry Studies for his thesis, "Learning the Grammar of an Ecumenical Faith." An article based on the thesis and titled "One Model of Christian Identity" was published in *PRISM: A Theological Forum for the United Church of Christ*. Walsh recently celebrated the twenty-fifth anniversary of his ordination and is pastor of the Heidelberg United Church of Christ in Hatfield, Pennsylvania.

H.J. Happ (B) is professor emeritus at California State University, Northridge, and in February 2006 was made honorary canon of the cathedral in the Episcopal Diocese of Los Angeles.

William Presnell (M) was guest lecturer at the National Conference on Native American Spirituality at Bacone College in Muskogee, Oklahoma, at the end of October. He presented a relationship systems approach to resolving conflict in families and communities of faith.

1969 **Robert L Muse (B, '71M)** completed his D.Min. degree at Palmer Theological Seminary (formerly Eastern Baptist Seminary) in 2005. His thesis topic was "Spiritual Formation: A Study of Christian Faculty in a Non-Traditional Degree Program." He is adjunct professor at Eastern University and the Haverford Adult School in Philadelphia, Pennsylvania, and interim pastor of Grace Baptist Church in Westmont, New Jersey.

1970 **William J. Larkin (B)** is a member of Palmetto Presbytery of the Presbyterian Church in America. He has been given permission to labor outside ecclesiastical bounds to teach at Columbia International University's Seminary and School of Missions in Columbia, South Carolina. He has taught New Testament and Greek there since 1975.

In March and April **David Powell (B)** will colead the China Institute of Substance Abuse at the Institute of Mental Health in Shanghai and at the Beijing Medical University Hospital in Beijing, where he teaches, specializing in addictions.

1972 **Jacquel E. Kelewae (B)** has been a management consultant for the last sixteen years, providing organizational development, outplacement, career management counseling, coaching, management training, team building, conflict resolution, and executive search to businesses. He is a member

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of Ridgefield-Crystal Lake Presbyterian Church in Crystal Lake, Illinois.

Terry Martinson (B) writes that he is "still where I started—at The Old South Union Church, United Church of Christ, in South Weymouth, Massachusetts." He began his thirty-fifth year in June and is still enjoying working with the church's youth groups. He spent a week in August at camp with 320 of the church's youth.

1973 In November **Gail Ricciuti (B)**, associate professor of homiletics at Colgate Rochester Crozer Divinity School in Rochester, New York, was the guest preacher at Colgate Rochester's twelfth annual Helen Barrett Montgomery Conference. She preached on "The Many Moments of Sophia in Our Lives."

As of January 2007, **Henry S. Wilson (M)** is the executive director of the Foundation for Theological Education in South East Asia. He is now living in India.

1974 **Michael Lindvall (B)** was the guest speaker at The Presbyterian Publishing Corporation's breakfast at the annual conference of the Association of Presbyterian Church Educators in February. He is the pastor of Brick Presbyterian Church in New York City, and author of *A Geography of God: Exploring the Christian Journey.*

Kenneth A. Sprang (b) is general counsel for the Psychiatric Institute of Washington DC and adjunct professor of law at Catholic University's Columbus School of Law in Washington.

1975 **Michael J. Alliegro (m)** has been promoted by the Equestrian Order of the Holy Sepulchre to the rank of Knight Commander. He currently serves as executive director of the Department of Worship and Liturgical Formation and coordinator of episcopal ceremonies for the Diocese of Metuchen. He is also pastor of St. Bartholomew Parish in East Brunswick, New Jersey.

1976 **Steve Jacobs (B)** has been appointed assistant provost for accreditation at Regis University in Denver, Colorado, one of twenty-eight Jesuit universities in the United States, where he has held various leadership positions since 1988.

Joan Martin (B) concluded the Association of Theological Schools' (ATS) October Women in Leadership Seminar, "Understanding Our Institutional Contexts: Challenges and Strategies," held in Pittsburgh, Pennsylvania. Her plenary address reviewed "how women in theological education are 'back to where we started,' yet also, in some ways, in a different place." Fifty-two women attended the seminar, funded by Lilly Endowment, Inc., planned with hopes that women leaders in ATS member schools would achieve "greater understanding about their work in theological education, informed perspectives about the unique issues women in theological education encounter, and increased satisfaction in their work."

1977 **Gary S. Eller (B)** teaches in the Theology Department at Creighton University in Omaha, Nebraska, while serving as interim pastor at the First Presbyterian Church in Omaha. He writes, "Interacting daily with Creighton students is a refreshing ecumenical experience."

Allison Seed (B) was part of a delegation of top leaders of the Presbyterian Church (USA) that traveled to the Middle East in January to show their continued support for the region's Christians and to get a personal look at the area's dynamics. The delegation traveled to Lebanon and Israel/Palestine, where they met with Israeli Jewish and Christian leaders.

1978 **Major Peter E. Bauer (B)** was recalled to active duty as an army social worker in May 2006. He has been working in the Army Substance Abuse Program at the Department of Social Work at the Eisenhower Army Medical Center in Fort Gordon, Georgia. He will spend the next nine months at Camp Shelby in Hattiesburg, Mississippi, working with military personnel who are being deployed and returning from deployment. He will return to Fort Gordon in August 2007 and then back to San Antonio, Texas, in September to work for the Department of Veterans Affairs. ▼



On Martin Luther King Jr. Day, January 15, **Hendricks Davis (B, '93M)** spoke at the South Orange-Maplewood Community Coalition on Race's sixth annual "Making It More Than a Dream: An Interfaith Celebration of Martin Luther King Jr." Davis is the executive director of Habitat for Humanity Newark, Inc.

Nancy A. Eldredge Hess (e) is executive director and president of Calumet Lutheran Ministries in West Ossipee, New Hampshire.

After thirteen years as pastor of a "wonderful" Presbyterian church in Marquette, Michigan, **Lawrence Jones (B)** writes that he was "called back to be the school minister of Mercersburg Academy" in Mercersburg, Pennsylvania, in August 2006.

Asriel Gamaliel McLain (B) is pastor of West Tabernacle Baptist Church in Beaumont, Texas.

Jeffrey M. Young (B) moved to a new ministry position in the army chaplaincy this past summer at Fort Belvoir, Virginia. He writes, "Thank you for your prayers

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for our young men and women who are deployed and stationed around the world—and their families."

1979 **C.W. Dawson Jr. (B)**, Riley Scholar in Residence in Religion and Philosophy at The Colorado College in Colorado Springs, Colorado, graduated on May 12, 2006, as the first African American to receive a Ph.D. in philosophy in the history of the University of Missouri. He holds dual ordination in the Presbyterian Church (USA) and the National Baptist Convention. He brings two decades of experience in urban parishes to the classroom. ▼



Gary Dorrien (M, E) began Highland, North Carolina's Highlands Institute for American Religions and Philosophical Thought series in July with two lectures, "Imperial Designs: Neoconservatism, the Permanent War, and the Ethics of Resistance" and "Imagining Progressive Religion: The Making of American Liberal Theology." He is the Reinhold Niebuhr Professor of Christian Ethics at Union Theological Seminary in the City of New York.

On November 1, **Birda Buzan Ferguson (B)** began an interim pastorate at the Third-Westminster Presbyterian Church in Elizabeth, New Jersey.

Virginia L. Scott (B, '84M) was named senior minister of Pilgrim Congregational Church in Warren, New Jersey, in June. She had been the associate minister of the church since its formation in 1993.

Robert A. Wendel (B) is a bi-vocational minister, working as a chaplain at the Veterans Medical Center in Beckley, West Virginia, and as professor of philosophy at the Beckley branch of Concord University.

1980 **Peter Gavin Ferriby (B, '00D)** is associate university librarian at Sacred Heart University in Fairfield, Connecticut.

Arden Krych (M) retired in August as senior pastor of Saint Matthew Lutheran Church in Springfield, Pennsylvania.

Richard Kyle (M) is a professor of history and religion at Tabor College in Hillsboro, Kansas. His seventh book, *Evangelicalism: An Americanized Christianity*, was recently published. He has taught twice as a Fulbright Scholar, most recently at Yanka Kupala State University in Belarus.

David Laubach (M) has written his first book, *12 Steps to Congregational Transformation: A Practical Guide for Leaders* (Judson Press, 2006). He is associate director for program ministries at the American Baptist Churches, USA. He is chair of the Church Renewal Workgroup of the Baptist World Alliance (BWA), and a member of the BWA Evangelism and Education Executive Committee. A former pastor of churches in Pennsylvania and New Jersey, Laubach has devoted much of his life's work to evangelism, renewal, and transformation.

1981 **Roehnell Drue (B)** has worked for the past twenty years at Genesis Recovery Center in Zanesville, Ohio: fourteen years as a chaplain and the past six years as a chemical dependency counselor. She also has a private mental health counseling practice. Her son, Steven, is a senior in high school, and her daughter, Jennifer, is a high-school sophomore.

Dale T. Irvin (B) was elected the eleventh president of New York Theological Seminary on July 19, 2006. He had served as acting president since January 1, 2006, and before that was the seminary's academic dean and vice president for academic affairs.

1982 **Virginia B. "Ginny" Smith (B)** and her husband, Richard, have moved to Downers Grove, Illinois. She began serving as associate executive presbyter for ministry in Chicago Presbytery in July.

Carlos Wilton (B) writes, "I have been battling non-Hodgkin's lymphoma in the past year, but thankfully I am now in remission. I have been writing of the experience in a blog, 'A Pastor's Cancer Diary.' I also have two new books, both by CSS Publications: *Lectionary Preaching Workbook* (Cycle C) and *Hear My Voice: Preaching the Lectionary Psalms* (Cycles A, B, and C)."

1983 **Mark D. Atkinson (B)** is pastor of Fairview Presbyterian Church in Glenmoore, Pennsylvania.

Brett Webb-Mitchell (B) has a new book, *Follow Me: Christian Growth on the Pilgrim's Way* (Seabury Press), a compilation of personal essays gathered in the many pilgrimages he has taken around the world.

Howard K. Williams (E) was installed on December 3, 2006, as the new Episcopal archdeacon of Brooklyn, New York, at The Cathedral of the Incarnation in Garden City, Long Island.

1984 **Wesley Avram (B)**, pastor of Bryn Mawr Presbyterian Church in suburban Philadelphia, preached at the Memorial Church at Harvard University in February. He was also featured in small reflection segments on the Hallmark Channel's *New Morning* program throughout 2006.

Scott Janney (B) began a new position in January as director of planned giving at Main Line Health in Radnor, Pennsylvania. He will be working with donors to Bryn

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Mawr, Paoli, Lankenau, and Riddle Memorial Hospitals. He and his wife, **Rebecca ('84B)**, live in Horsham, Pennsylvania, with their son, David.

In October, **Donald Marsden (B)**, his wife **Laurie ('86b)**, and their son Jeremiah returned to the United States for a nine-month furlough after nine years of mission service in Russia. They have settled in Richmond, Virginia, and plan to visit churches in the western United States during their furlough. Their daughters Hannah and Christiana are in college in the States, and Jeremiah, fourteen, is enrolled in NorthStar Academy, an online Christian school. They took a trip back to Russia in February to spend time with their partners in ministry and the staff of The Narnia Center in Moscow, a mission initiative founded by Marsden, as well as a two-week trip to Salekhard in Siberia to explore possible future work there.

Linda Roberts-Baca (B) was installed as designated pastor of Rio Grande Presbyterian Church in Albuquerque, New Mexico, on August 27, 2006. Roberts-Baca is Rio Grande's second female pastor. ▼



1985 **Noel K. Anderson (B)** has published *Those That Leap* (Tate Publishing and Enterprises, 2006), a work of spiritual fantasy/fiction that illustrates the search for a deeper faith. He is executive pastor of the First Presbyterian Church of Bakersfield, California.

William G. Carter (B), pastor of the First Presbyterian Church in Clarks Summit, Pennsylvania, was the worship and music leader at the Association of Presbyterian Church Educators annual conference in Philadelphia, Pennsylvania, in February.

Joe Dunkerson (B) will celebrate the twentieth anniversary of his call to Farringdon Independent Church (the only Inghamite Church in Canada) in Brantford, Ontario, in May. The Inghamites were (and a few still are) followers of the Reverend Mr. Benjamin Ingham. Dunkerson writes, "Farringdon Independent Church was founded in Brantford, Upper Canada (now Ontario) in 1833 during the reign of King William IV and Queen Adelaide. We have remained Inghamites (independent of the established Church of England) ever since. Farringdon is a thriving congregation, and I love it here. Check out our web site at www.farringdonchurch.ca."

Bruce D. Ervin (B) says that "after serving full time for seven years as the director of spiritual care at Presbyterian Homes of Arden Hills, Minnesota, I recently left that position and, along with my wife, Lisa, who is also a licensed marriage and family therapist, am developing a private therapy practice and educational ministry incorporated as Ervin Counseling and Family Life Ministries, P.A., located in Edina, Minnesota. In addition to our work, we find great joy and satisfaction in parenting our beloved three-year-old daughter, Hannah Grace."

James S. Hogue (B) is chaplain with Hospice and Palliative Care of Western Colorado.

Christopher Ocker's (M, '91D) book *Church Robbers and Reformers in Germany, 1525–1547: Confiscation and Religious Purpose in the Holy Roman Empire* has been published by E.J. Brill in Leiden, the Netherlands. Ocker is professor of church history at San Francisco Theological Seminary and at the Graduate Theological Union in Berkeley, California.

1986 **Bill Bailey (B)** has accepted a call as pastor/head of staff of the Presbyterian Kirk in the Pines in Hot Springs Village, Arkansas.

John Chandler (B, '87M) has been named leader of the Ray and Ann Spence Network for Congregational Leadership (www.rasnet.org), and his new book, *Courageous Church Leadership: Conversations with Effective Practitioners* (Chalice Press), is available on www.amazon.com. The book features interviews with some of America's leading pastors, including Leith Anderson, Erwin McManus, Fred Craddock, and Brian McLaren.

Judith A. Crilley (B) writes, "Celebrate with me. After twenty-one-plus years, I was finally ordained by Grace Presbytery! What a journey. I am a staff chaplain at Parkland Hospital in Dallas, Texas. My spouse, **Bob Crilley ('87B)**, remains head of staff at the First Presbyterian Church of Grapevine, Texas."

Margaret Grun Kibben (B, '02P) safely returned home from a seven-month tour as a military chaplain in Afghanistan. She is currently stationed in Washington DC.

Lori C. Patton (B) continues to teach at Belmont University in Nashville, Tennessee. She teaches three courses for the School of Religion, as well as working part time for Abingdon Press.

Nancy Lindell Sautter (B) was recognized by the congregation of Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, for her twenty years of ministry. She is currently serving as interim pastor of the congregation.

Anna Clock Saxon (B) became designated associate pastor at Westminster Presbyterian Church in Peoria, Illinois, in July. She had been serving as a stated supply associate at this church for five-and-one-half

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years. She also continues to serve as a chaplain at Methodist Medical Center in Peoria.

Sharon Taylor (M) has been named the Donald G. Miller Librarian and director of the Barbour Library at Pittsburgh Theological Seminary as of March 1, 2007. Taylor had served for the past seventeen years as the director of the Franklin Trask Library at Andover Newton Theological School.

1987 **Wayne C. Darbonne (B)** received his Doctor of Ministry degree from Columbia Theological Seminary in May 2006, writing his thesis on "Verification of Identity: The Role and Praxis of Evangelism in a Congregation's Renewal of Its Missional Identity." In August he began his new call as pastor/head of staff of St. James Presbyterian Church in Littleton, Colorado.

David Welton (B) has written *The Treatment of Bipolar Disorder in Pastoral Counseling: Community and Silence* (The Haworth Pastoral Press, 2006). The book "introduces a new treatment model based on Quaker ideas and practices that can be used in conjunction with medical and psychological practice for treating manic-depressive illness."

1988 **Anna Carter Florence (B, '00D)** led a preaching workshop, "Fight the Good/Fair Fight: Preaching in a Time of Conflict," in January at Limestone Presbyterian Church in Wilmington, Delaware. She is associate professor of homiletics at Columbia Theological Seminary.

R. Ward Holder (B) writes, "Things have been busy this year. During one year, I was awarded tenure at Saint Anselm College in Manchester, New Hampshire, promoted to associate professor, and had my first book published. The book came out with Brill Academic Publishers, and is titled *John Calvin and the Grounding of Biblical Interpretation: Calvin's First Commentaries.* All in all, a full year!"

Sheryl (B) and **Scott (B) Kinder Pyle** relocated to Spokane, Washington, in November. This transition comes after ten years of new church development at Crossroads Presbyterian Church in Limerick, Pennsylvania. Scott will be the organizing pastor of a new church development in Latah Valley in the Presbytery of the Inland Northwest. Sheryl writes that their children "Ian, fourteen, and Philip, twelve, are eager to check out the new wildlife."

1989 **Randy Bush (B)** became the pastor/head of staff of East Liberty Presbyterian Church in Pittsburgh, Pennsylvania, in March 2006. He writes that he is "enjoying the opportunities for ministry, mission, and music at this diverse, urban cathedral. Beth has settled into the theatre world, already landing a role with the Civic Light Opera. Our two children, Ian, seven, and Charlotte, five, are enjoying their new hometown. I will be teaching a course in an upcoming D.Min. program at Pittsburgh Theological Seminary."

Len Hedges-Goettl (B) was selected by the American Psychological Association to be part of a U.S. delegation to Vietnam and Cambodia in November with the People to People Ambassador Program to discuss "families, children, community, and crisis."



▲ **Kang-Yup Na (B)**, Westminster College's associate professor of religion, traveled to Edinburgh, Scotland, last summer with his student research assistant, Christopher Stone, a sophomore international politics and philosophy major, to present Na's research at the annual international meeting of the Society of Biblical Literature. The research, "Hermeneutics and Postmodernity: A Methodological Sachkritik," deals with biblical interpretation. Na (left) is pictured here with David Noel Freedman (center) and Christopher Stone.

Claus-Uwe Rieth (U) is a pastor in the Evangelische Landeskirche in Baden, Germany, in the town of Kandern (www.evang-kirche-kandern.de).

Cynthia L. Rigby (B, '98D) was inaugurated as the W.C. Brown Professor of Theology of Austin Presbyterian Theological Seminary on November 14, 2006. She is presently completing two books, *The Promotion of Social Righteousness* (Witherspoon Press) and *In Fullness the Faith: A Christian Feminist Theology* (Baker Academic).

The First Baptist Church of Lincoln Gardens in Somerset, New Jersey, celebrated **DeForest B. Soaries Jr.'s (B, '93m)** sixteenth year as the congregation's pastor in November. The celebration events included midweek services at the church, services at Cathedral International in Perth Amboy, a "Sweet Sixteen" anniversary banquet, and a special anniversary recognition during a service of worship.

1990 **Frances Hayes (B)** has served for the past nine years as pastor of Littlefield Presbyterian Church in Dearborn, Michigan. She is also moderator of the Presbytery of Detroit and was a commissioner to the General Assembly in Birmingham, Alabama. This past spring she traveled with one hundred Presbyterians to Jerusalem and Bethlehem for a Steps Toward Peace conference. (opposite page) ☛

Phil C. Zylla (M) did his D.Th. in practical theology at the University of South Africa. He was recently appointed academic dean of McMaster Divinity College in Hamilton, Ontario, Canada.

Class notes

1991 **Dale P. Andrews (B)** spoke at the 2007 Festival of Theology at Louisville Presbyterian Theological Seminary in March. The festival focused on "Pastoral Care in Death and Dying."

Christhard O. Greiling (U) is a minister in the eastern part of Westfalia, Germany, working in his church, the Evangelische Kirche von Westfalen.

Anne McAnelly (B) is pastor of Remsenburg Community Church in Remsenburg, New York, and the First Presbyterian Church of East Moriches, New York. The two parishes share a pastor.

Roger Edmond Patton (B) is a physician doing residency training in psychiatry at the University of Alabama at Birmingham Hospital.

Tracy Weatherhogg (B) is associate minister at Grace Congregational United Church of Christ in Rutland, Vermont. Her husband, **John ('88B)**, is the church's senior minister.

1992 **Linda (B)** and **Tim ('94B) Lane-Bortell** traveled to Ghana on a mission trip with Christ Presbyterian Church in Terra Linda (San Rafael, California). They met the moderator of the Global Evangelical Church (a Presbyterian denomination) and hope to build a bridge between the church and the PCUSA. Linda was a guest preacher in Kasoa, Ghana, and writes that "we were both richly blessed by the drumming and dancing in worship." Pictured here (left to right) in the head office of the Global Evangelical Church (GEC) in Accra are: Linda Lane-Bortell; the Reverend S.K. Ofori, GEC synod clerk; the Right Reverend Dr. E.K. Gbordzoe, GEC moderator; the Reverend Dr. E. Dovlo, director of studies at the Global Theological Seminary; and Tim Lane-Bortell. ▼





Weddings &Births

Weddings

Carie Stanley ('00B) and Jeffrey Morgan, November 25, 2006
Hannah Simpson and Philip B. Wilson ('00M), August 12, 2006
Mindy Huffstetler ('02B) and Peter Campbell, December 8, 2006
Kara Kilpatrick ('04M) and Jeno Smith, September 1, 2006
Heather Prince ('06B) and Eric Hayden Doss, September 16, 2006

Births

Adelaide Claire to Jennifer and Joe ('85B) Dunkerson, December 7, 2006
Tyler to Tracy ('91B) and John ('88B) Weatherhogg, July 9, 2004
Benjamin Mark to Leah and Mark ('96B) Watson, October 8, 2006
Caleb Scott to Nicole and Marc ('97B) Oehler, April 20, 2006
Taylor Edward to Christie Sweeney Gravely ('98B) and Edward Gravely ('99B), December 6, 2006
Charles Sealy Thorp IV to Jodi Tomlinson and Charles ('00B) S. "Case" Thorp III, June 24, 2006
Jason Robert to Karen ('01B) and Scott H. ('01B) Bostwick, July 25, 2006
Sophia Grace to Caroline Gupton Braskamp ('01B) and Steven W. Braskamp, August 8, 2006
Adelyn Diane to Jennifer and David ('01B) Paul, September 28, 2006
Isaac Paul Buzzard-Cooke to Hilary E. Cooke ('02B) and Greg Buzzard, February 24, 2006
Rowan Alexander to Hannah and Glenn ('03B, '04M) Chestnutt, September 29, 2006
Cooper James to Mandy Sloan ('03B) and Matthew ('03B, '04M) Flemming, August 5, 2006
Serena Mae to Amy ('05B) and Joshua ('05B) Sutherlun, June 30, 2006

Class notes

Hyungsuk Samuel Lee (B, m) has been serving since May as pastor of Tacoma Central Presbyterian Church in Lakewood, Washington.

James Reed (M) has been named Social Science Division director at Northwest Mississippi Community College, returning to his native Mississippi. He previously served as pastor of the First Baptist Church of Statesville, North Carolina.

1993 **Allan G. Demond (M)** is senior pastor of New Hope Baptist Church in Kerrimuir, Victoria, Australia.

Jin S. Kim (B), founding pastor of the Church of All Nations in Minneapolis, Minnesota, was a 2006 Campbell Scholar at Columbia Seminary. He and his family took a six-month sabbatical and traveled the world (www.xanga.com/jinskim), and his church has merged with a PCUSA Anglo congregation to expand its mission and ministry.

I. "Teresa" Sophia Ko-Davis (B) works part time as clinical pastoral education supervisor-in-training at New York-Columbia Medical Center in New York City. After graduation from PTS, she served as an associate pastor, a pastor, a short-term missionary, a U.S. military chaplain, and a hospital chaplain. She writes, "However, raising our kids, Elise Claire, three, and Joshua Peter, two, was the most challenging and rewarding [job] for me and my hubby. Praise God for His/Her faithfulness and love! I am happily remarried to Dr. Richard J. Davis, a research scientist and developmental geneticist. Since we moved to Princeton, I have been a speaker at local churches to promote contemplative spirituality/spiritual direction (companionship) in churches and parachurch groups in and around the Princeton area. I am available to deliver presentations, and I am also open to do or to make referrals about spiritual direction to anyone who might be interested. Contact me at 908.907.5814 or iteresakd@comcast.net."

1994 **Yeong J. Bae (B)** writes, "A full twelve years after graduation, I took the plunge and was ordained as a tentmaking pastor and appointed to the Wyoming Presbyterian Church in Wyoming, Pennsylvania, as moderator and stated supply. For most of the past twelve years I've been practicing social work in Scranton, Pennsylvania, and in New York City. I am now program office supervisor at Families United Network in Scranton, where I oversee foster care and adoption services. I'm excited about my ordination because I see myself eventually transitioning to full-time ministry in an inner-city context. Looking forward to reconnecting with PTS in various capacities, too. Peace and blessings to the PTS family, especially my graduating classmates from 1994!"

Chang Uk Byun (M, '03D) is returning to Seoul, Korea, to teach at a seminary after serving for three-plus years as academic dean and professor of the history of missions at Manila Presbyterian Theological Seminary in Manila, the Philippines.

Newly installed pastor of La Jolla Presbyterian Church in La Jolla, California, **Paul Cunningham (B)**, center, celebrates with those who came from out of town to serve on the installation team (left to right): **Jeff Holland ('93B)**, **Paul Barrett ('00B, E)**, Jeremy Grant, and **William Vanderbloemen ('95B)**. The installation service was in November. ▼



Douglas Allen Learned (B) is pastor of The National Presbyterian Church in Washington DC.

Elizabeth A. Perry (B) is pastor of Lexington United Methodist Church on the Upper East Side of New York City.

Kate Bowers Pettersen (B) is the primary caretaker for her two girls, Emily, seven, and Zoe, four. She works twenty hours a week as a director of hospitality at Clarkston United Methodist Church in Clarkston, Michigan.

Steve Shaffer (B) is a fellowship group director at Redeemer Presbyterian Church in New York City.

1995 **Dustin Ellington (B)** graduated from Duke University with a Ph.D. in religion/New Testament in December 2004. He and his wife, Sherri, are PCUSA mission coworkers in Egypt, where he is professor of New Testament at the Evangelical Theological Seminary in Cairo. The Ellingtons have two sons, Clayton, eight, and Christopher, four. Dustin writes, "You can find out more about our life and ministry at http://pcusa.org/missionconnections/profiles/ellingtond.htm. We'd love to hear from people."

Robert MacSwain (B) is in his third year in Durham, England, working on a Ph.D. on Austin Farrer. He writes, "Canterbury Press has just published a Farrer reader I edited with Professor Ann Loades: *The Truth-Seeking Heart: Austin Farrer and His Writings* (distributed in the United States by Westminster John Knox Press), part of a series titled Canterbury Studies in Spiritual Theology. Since October 2005 I have been a fellow and chaplain at St. Chad's College, so I'm dividing my time (rather unequally!) between pastoral work and research."

1996 **Kathleen Edwards Chase (B)** is the new senior pastor of the First Reformed Church of Pompton Plains, New Jersey. She previously served as minister of the Reformed Church in Woodstock, New York.

Class notes

Rolando Galvez (B) belongs to Eagle Brook Church in Hugo, Minnesota. His involvement spans missions to men's ministry and small groups. He writes, "Our men's launch event this year had more than 1,500 men." He spent time last year in Brazil and recently returned from a leadership conference in the Ukraine. He is working on a leadership training program with Stem Ministries International and is sending another team to the Gulf Coast to help those affected by Hurricane Katrina. "We are also in the process of adopting a community in Mozambique through World Vision, and we are sending a team to Ethiopia to build the first women's hostel in the country," he writes. Galvez will also teach at Northwestern Theological Seminary this spring.

Peter Henry (B, '01M) is the new pastor of Grosse Pointe Memorial Church in Grosse Pointe Farms, Michigan.

1997 **Nidia E. Fernandez (B)** recently participated as one of the speakers at the New Jersey Governor's Conference for Women in October. She spoke on "Violence in America and Its Impact on Mental Health." She is an interim pastor for the Hispanic ministry at Hammonton Presbyterian Church in Hammonton, New Jersey.

LaVerne M. Gill (B, '98M) has been appointed the United Church of Christ Chautauqua Society chaplain administrator, beginning in 2007. As the chaplain, she is responsible for the selection of the chaplain of the week for each of the nine weeks of programs held by the Chautauqua Institute in Chautauqua, New York, each summer. She is the first African American to hold the position of chaplain for a denomination.

Lisa Nichols Hickman (B) is associate pastor at New Wilmington Presbyterian Church in New Wilmington, Pennsylvania. She and her husband, **James ('01B)**, have two daughters, Leah, five, and Caitlyn, three. Her first book, *The Worshiping Life*, was recently published by Westminster John Knox Press.

Jung-Sook Lee (D) participated in the Ninth Calvin Congress held in Emden, Germany, in August, and met several PTS graduates. Lee says, "We all enjoyed the congress and the fellowship among us." Pictured here (left to right) are Professor **Yang-en Cheng ('94D)**, Taiwan Theological College and Seminary; Dr. Herman Selderhuis, president of Apeldorn University; Professor **Ruben Rosario-Rodriguez ('04D)**, St. Louis University; Professor **Elsie McKee ('82D)**, PTS; Professor **Akira Demura ('64D)**, Tohoku Gakuin University in Japan; Professor Jung-Sook Lee, Torch Trinity Graduate School of Theology in Korea; Professor **Gary Hansen ('87B, '90M)**, University of Dubuque Theological Seminary; and Professor **Gyeung Su Park ('97M)**, Presbyterian Theological College and Seminary in Korea. ▼

Greg B. Jones (B) is minister of Christian education for Union Baptist Church of Montclair, New Jersey, and is the new vice president and senior information security trainer for Citigroup in New York City.

Amy Marga (B, '06D) is assistant professor of systematic theology at Luther Seminary in St. Paul, Minnesota.

David W. Miller (B, '03D) has published *God at Work: The History and Promise of the Faith at Work Movement* (Oxford University Press, 2006). The book traces the history of the modern day Faith at Work movement from its roots in the late nineteenth century to its modern trajectory and formulation.



Marc Oehler (B) and his wife, Nicole, welcomed their second child, son Caleb Scott, born on April 20, 2006. They also have a three-year-old daughter, Esmae Grace. Oehler has served for the past seven years as associate pastor at the Presbyterian Church of Chatham Township in New Jersey.

1998 **Bryan Bass-Riley (B)** was approved in August to be a certified pastoral counselor in the American Association of Pastoral Counselors. He recently accepted a new position as the pastoral care coordinator at Inglis House, a long-term care wheelchair community for younger adults with physical disabilities in Philadelphia, Pennsylvania. His daughter Anna began kindergarten in the fall, and Abby is now three.

Matt Stith (B, '04D) continues to serve as pastor of Community Presbyterian Church in West Fargo, North Dakota. Last summer he was coleader of a group of twenty "mostly youth" from the Presbytery of the Northern Plains who visited their sister presbyteries in Kenya.

Anne Weirich (B) has accepted a new call as associate pastor for mission and pastoral care at her "home" church, Westminster Presbyterian Church in Grand Rapids, Michigan.

Class notes

Troy D. White (b) has completed his Ph.D. in philosophical and systematic theology from Trinity Theological Seminary in Newburgh, Indiana, with high distinction. His dissertation focused on the relationship between the threefold office of Christ and the Christus Victor motif of the atonement in Reformed theology. "Anybody hiring?"

Karen P. Willis (B) requests prayer as she searches for a new call (due to financial limitations at her present church).

1999 **Jane Tanaskovic Brady (B, '01M)** was ordained to the priesthood in the Episcopal Church on July 8, 2006. Participating in the service as preacher was the Reverend Dr. John S. Mbiti, formerly John A. Mackay Professor of World Christianity at PTS. Brady is currently assistant to the rector at the Episcopal Church of St. John on the Mountain in Bernardsville, New Jersey.

Ron Choong (B, '00M) was ordained into the PCA in New York and serves out-of-bounds as the founding director of the Academy for Christian Thought (www.actministry.org) in Manhattan. He received an S.T.M. in 2004 from Yale Divinity School in Islamics and philosophy, and he continues to speak, teach, and preach each summer in Asia and Africa. Choong expects to complete his Ph.D. from PTS this year in the philosophy of science and the doctrine of creation.

Skip Ferguson (B) is pastor of Manassas Presbyterian Church in Manassas, Virginia, after serving for the past six years as the pastor of the First Presbyterian Church in Washingtonville, New York. He writes, "I began my ministry here in July. We have a congregation of about 450, and our church will celebrate its 140th anniversary this year."

Chip Hardwick (B) is entering his fourth year serving as a parish associate at Montgomery Ministries in Skillman, New Jersey, working with classmate **Michael Prewitt ('99B, '00G)**, and is in the Ph.D. program in homiletics at PTS.

Jay Richards (D) spoke in October at the Civitas Forum on Principles and Policies for Public Life at Saint Vincent College in Latrobe, Pennsylvania. Richards is a research fellow and director of Acton Media at the Acton Institute for the Study of Religion and Liberty in Grand Rapids, Michigan. The forum addressed the topic of alternative conservative media.

Andrew Tatusko (B, '00M), his wife, Brenna, and their son Alexander have relocated to Duncansville, Pennsylvania, where he is program director for the Title III grant to integrate technology into teaching, learning, and advisement at Mt. Aloysius College in Cresson. He is also a candidate for the Ph.D. in higher education leadership, management, and policy at Seton Hall University.

2000 **C. Edward Davis (B, m)** earned his D.Min. from the Howard University School of Divinity in May 2005.

Nannette Pierson (B) received her D.Min. in May 2005 from Drew University. Her project, "Preparing Children in the Presbyterian Denomination for the Reception of the Lord's Supper," was, she said, "received with open arms by the session and supported wholeheartedly" by the members of the First Presbyterian Church of New Vernon, New Jersey. During this time, Pierson became a member of the Presbyterian denomination and was invited by the session to proceed toward ordination. "PTS was the place where God led this devout Roman Catholic of forty-three years, and the place where this wonderful journey began ten years ago," she writes.

Carie Stanley (B) is interim minister at Lower Valley Presbyterian Church in Califon, New Jersey. She participated in a mission trip this past summer with the Presbytery of Newton to Nairobi, Kenya.

Arthur Sutherland's (D) book, *I Was a Stranger: A Christian Theology of Hospitality*, was published by Abingdon Press in November 2006.

Philip B. Wilson (M) married Hannah Simpson in Banchory, Scotland, on August 12, 2006. Both bride and groom were students of President Torrance during his Aberdeen days. Wilson was ordained on September 15, 2006, as minister of Bushmills Presbyterian Church in County Antrim, Northern Ireland, and is chaplain to the moderator of the General Assembly of the Presbyterian Church in Ireland for 2006–2007.

2001 **Alesana Eteuati (M)** is currently pursuing a Ph.D. in New Testament studies at Otago University in New Zealand. He would love to hear from fellow classmates at aksanajr@hotmail.com.

Sangkeun Kim (D), professor of missiology and religious studies at Yonsei University in Korea, became an associate dean of the College of Theology last March. He recently published *Strange Names of God: The Missionary Translation of the Divine Names and the Chinese Responses to Matteo Ricci's Shangti in Late Ming China, 1583–1644* (Peter Lang Publishing, 2004).

Jennifer Martin (B) is the Presbyterian campus minister and executive director of the Koinonia Center at the University of Oregon in Eugene.

Manoj Shrestha (M) is principal of Nepal Ebenezer Bible College. The school offers a three-year B.Th. course. At present they have forty-seven students from different parts of Nepal and India. Shrestha writes that he "would appreciate your prayers for my ministry."

2002 **Lucy S.L. Amerman (B)** was welcomed as the new rector of Trinity Church in Buckingham, Pennsylvania, on August 6, 2006. She is the twenty-seventh rector in the 170-year history of the church.

Class notes

John Becker (B) was installed as the pastor of Community Presbyterian Church in La Plata, Missouri, on November 12, 2006.

Rhonda Britton (B) spoke at the Sunday evening service of the 153rd Annual Sessions of the African United Baptist Association. This is an annual gathering of the twenty-one historically Black Baptist churches of Nova Scotia. This year's theme was "The Power of Worship."

Rodney Francis (B) was the speaker at the Greater Shiloh Missionary Baptist Church's (Palatka, Florida) gospel revival in October. He is the director of volunteer and community relations for the Columbus, Ohio, YMCA, at their newly built five-million-dollar family center that serves families experiencing housing crises.

Anne Eldridge Koehler (B) is interim rector at Christ Episcopal Church in Glen Ridge, New Jersey.

David McNutt (B) has begun a Ph.D. at the University of Cambridge in theology and the arts.

Jocelyn McWhirter (D) is assistant professor of religious studies at Albion College in Albion, Michigan.

Lidija Novakovic (D) will join the New Testament faculty at Baylor University in the fall of 2007.

Holly Robertson (B) is "thrilled" to be participating in the clinical pastoral education residency at the Mayo Clinic in 2006–2007.

Danny L. Thomas (B) is pastor of New Covenant United Methodist Church in Hamilton, New Jersey.

Tiffany Triplett (B) is associate pastor at Metro Baptist Church in New York City and director of family programming for Rauschenbusch Metro Ministries, the social service arm of the church. She was ordained in November 2005.

2003 **Peter Dietz (B, E)** left his position as the school minister at Mercersburg Academy in Mercersburg, Pennsylvania, to serve as a navy chaplain full time. He trained in Newport, Rhode Island, in the fall, and now serves the 2nd Marine Division at Camp Lejeune, North Carolina. He "enjoyed the summer off in New Hampshire."

Sherry Elliott (B) was ordained in January 2006 at St. John's Presbyterian Church in Devon, Pennsylvania. She was installed as solo pastor at Stone Valley Parish in Dalmatia, Pennsylvania, in May 2006. She had been serving this two-church union parish (ELCA and UCC) since November 2005.

Mandy Sloan Flemming (B) and **Matthew Flemming (B, '04M)** welcomed their second son, Cooper James Flemming, on August 5, 2006. Cooper joins his two-year-old brother Jackson in the Flemming family's journey in ministry, as Matthew is pursuing his Ph.D. in homiletics at Emory University and Mandy is serving as the minister of family life at Grace United Methodist Church in Atlanta, Georgia. Mandy writes, "The family is happy, healthy, and blessed by these two wonderful boys."

Cathleen Jaworowski (B) was hired in July as the first female staff chaplain at Yuma Regional Medical Center in Yuma, Arizona. Her primary responsibilities include spiritual care for labor, delivery, neonatal intensive care, and pediatrics. Early in her ministry there, she conducted the first memorial service for families who have lost children. She can be reached at cathleen.jaworowski@juno.com.

Heather McDivitt (B) graduated with a Ph.D. from the University of Edinburgh last summer and began teaching at Wingate University in Wingate, North Carolina, in the fall. She is assistant professor of religion.

Marcia Lee Muir (B) is interim pastor of the United Presbyterian Church in Reedsport, Oregon.

James Taneti (M) has moved to Richmond, Virginia, to continue his Ph.D. program at Union Theological Seminary and Presbyterian School of Christian Education. He writes, "Mary and I are blessed with two children: Vismai (four years old) and Vismitha (two years old).

Kevin "K.C." Wahe (B) is pastor of the Community Presbyterian Church of Littlerock, outside of Palmdale, California.

2004 **T. Becket A. Franks (P)** writes, "As director of advancement for my religious community [Saint Procopius Abbey in Lisle, Illinois], I edit a new publication called *The Clerestory*, published three times per year. Also, I am beginning to lead and help direct fundraising efforts and starting to organize public relations for the Benedictine community here."

Kimberly Gaffney Groves (B) is Christian education director at Emmanuel Lutheran Church in Bethesda, Maryland. She began serving there in August.

Nathan Hart (B) is the New York City area director of Fellowship of Christians in Universities and Schools.

Kara Kilpatrick (M) married Jeno Smith on September 1, 2006. She is working with Methodist Alliance Hospice in Memphis, Tennessee, as a chaplain.

2005 **David Hyungsok Chae (B)** is pastor of Francis Asbury Methodist Church in Rockville, Maryland.

Megan Collins (B) and her husband, **David (B)**, are copastors of Corinth Presbyterian Church in Dayton, Ohio.

Katherine Cooke (B) has been associate pastor at the First Presbyterian Church in Oxford, Mississippi, since June 2005. She

Class notes

writes, "The church had the great honor of hosting [former PTS professor of Old Testament] Pat Miller and his wife, Mary Ann, in September. Dr. Miller lectured and preached on the Ten Commandments, and we had a wonderful visit."

On September 25, 2005, **Erica Liu Elsdon (B)** was ordained and installed as campus copastor at Pres House, a PCUSA ministry to the University of Wisconsin, Madison. She serves with her husband, **Mark Elsdon ('04B)**, who is campus copastor/executive director at Pres House.

Peter Geel (B) has been director of youth and family ministry at Sand Point Community United Methodist Church in Seattle, Washington, since February 2006. He writes, "Having a great time with the ministry and also enjoying my new home in Seattle, where I moved after graduation."

Lerone A. Martin (B) is a Ph.D. candidate at Emory University in Atlanta, Georgia, in the area of American religious cultures.

Last August, **Bianca A. Robinson (M)** completed a yearlong CPE residency at Emory University Hospital Center for Pastoral Services in Atlanta, Georgia, and began a position at Zion Baptist Church in Marietta as their full-time director of youth ministries.

2006 **Matthew Bruce (B)** is doing an M.Th. at the University of Edinburgh. His wife, **Kristine Aragon-Bruce (B)**, is working as an assistant to the minister at the parishes of Spott and Belhaven in Dunbar, Scotland (both Church of Scotland parishes).

Peter D. Chen (B) writes, "God's called me to be an English pastor in Taipei, Taiwan, at Suang-Lien Presbyterian Church, which already has Mandarin and Taiwanese services. The English ministry is a new ministry, begun in March 2006 with lots of potential to reach the ninety-seven percent of Taiwanese who are not yet believers, and also foreigners who are in Taiwan for work, vacation, or studies. Pray for us."

Heather Prince Doss (B) married Eric Hayden Doss on September 16, 2006, in Charleston, South Carolina. They reside in the Washington DC area. She is working as the volunteer coordinator for the Dinner Program for Homeless Women.

Jim Erickson (B) has accepted a position at Princeton Presbyterian Church in West Windsor, New Jersey, as the director of Christian education, small groups, and family ministry. He started in December.

Julie Hoplamazian (B) is a college ministry facilitator for the Diocese of the Armenian Church in America in New York City. She began her position in June.

Colin Jones (B) is youth pastor at the Mount Aery Baptist Church in Bridgeport, Connecticut. The congregation has 2,600 members and is still growing. His wife, **Imani (B)**, is pregnant with their second child.

James Kumin-Severance (B) writes that he passed his ordination examination with San Gabriel Presbytery. "I was ordained at the First Presbyterian Church in Pomona, California, on October 22, 2006. I am still a member of San Gabriel, but am serving outside the bounds at Cornerstone Christian Reformed Church in Ann Arbor, Michigan, and while here I am a corresponding member of Detroit Presbytery."

Nicole Massie (B) has joined The Park Ministries, which includes two local churches—University Park Baptist and The Park South in Charlotte, North Carolina—as minister of young adults and singles. In her new role, Massie will lead efforts to cultivate the personal and spiritual growth of parishioners in their twenties and thirties, as well as all singles.

Jonathan Mitchell (B) is associate pastor of Christian education and family life at the First Presbyterian Church in Idaho Falls, Idaho.

Andrew Nagel (B) is associate pastor for adult ministry at Neelsville Presbyterian Church in Germantown, Maryland.

Matthew Overton (B) is associate pastor for youth and young adults at St. Andrew Presbyterian Church in Yuba City, California.

Jeremy Sanderson (B) is associate pastor at the First Presbyterian Church of Haddonfield, New Jersey (www.haddonfield-pres.org). "Our manse has seven bedrooms, plenty of room to come visit," he offers.

Valmadge Towner (B) is pastor of Friendship Missionary Baptist Church in Greenwood, Mississippi (www.friendshipmbchurch.com). He also serves as superintendent of schools for the Quitman County school district.

Jennifer Van Zandt (B) was ordained and installed on February 11, 2007, as the thirteenth pastor of the First Presbyterian Church of Boonton, New Jersey. PTS professor Katharine Doob Sakenfeld was part of her ordination commission.

Katie Walsh (B) is a guidance advisor at McKinley Middle School in Massachusetts, a public school that serves children with emotional and behavioral disabilities. She is also working on a Masters of Social Work part time at Boston College.

Eunice Washington (B) is doing a resident chaplaincy program at New York Methodist Hospital in Brooklyn, New York.

Stephen Whitaker (B) is solo pastor/head of staff of the First Presbyterian Church in Delavan, Illinois.

investing in ministry

Gifts

This list includes gifts made between July 1, 2006, and January 31, 2007.

2006–2007 Annual Fund

Gifts in Memory of

David J. Beale
Wilson T.M. Beale
John A. Bellingham ('41B)
Shirley J. Bergmann
Carolyn K. Boak
William N. Boak ('57B)
Robert B. Boell ('38B)
Chandler McCuskey Brooks
William G. Chalmers ('49B)
Emily F. Deeter ('51E)
Edward A. Dowey Jr. ('43B)
Wallace E. Easter ('47B)
George P. Fulton Jr. ('44B)
Philip W. Furst ('35B)
Hans-Werner Gensichen ('38M)
Alfred J. Gerdel Jr. ('50B)
J. Harold Guy Sr. ('36B)
Harry Walter Haring (1893B)
John C. Holden ('52B)
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Robert K. Kelley ('48B)
Norman S. Kindt ('41B)
C. Frank Kireker Jr.
Guy E. Lambert Jr. ('45B/'53M)
Bickford Lang ('48B)
James E. Latham ('54B)
Joseph J. Lemen ('50B)
David E. Ling ('52B)
Raymond E. Little ('47M)
John E. Luchies ('39M/'47D)
David M. Mann ('49B)
John G. Marvin ('36B)
George S. Maxwell ('29B)
Charles C. Miller Jr. ('53B)
Wayne M. Moulder ('55B)
Robert B. Murphy ('60B/'64M)
Raymond A. Nott ('53B)
Leonard J. Osbrink ('45B)
Paul H. Pittman III ('89B)
Parke Richards (1905B)
Vernon E. Shankle ('56B/'57M)
John S. Shew ('54B)
Carlton J. Sieber ('41B)
Alvin Duane Smith ('45B/'47M)
Charles A. Sommers ('60B)
R. David Steele ('55B)
John H.P. Strome ('33B)
Ralph A. Tamaccio ('51B)
Richard H. Thomas ('55B)
William C. Thompson Sr. ('31B)
Peter Ven-Hao Tsai ('48M)
Herbert C. Tweedie ('41M)
Reinhardt Van Dyke ('38b)

Gifts in Honor/Appreciation of

Jon A. Black ('72B)
Dean R. Brown (2000B)
Patricia P. Ferguson
Whitworth Ferguson III ('99B)
Diane Jamison Fitch ('93B)
Freda Ann Gardner
Sarah E. Richardson Hagena ('88B)
Judith Hartung Hockenberry ('86B)
Kenneth J. Hockenberry ('84B)
John E. Hunn ('54B)
Margaret Grun Kibben ('86B)
James Kullmann
Carl A. Luthman ('52B)
Bruce M. Metzger ('38B/'39M)
Robert W. Millspaugh ('55B)
Baron A. Mullis (2000B)
Nancy E. Muth ('79B)
Katharine Doob Sakenfeld
Bradley Wilson Sheppard ('97B)

2006–2007 Alumni/ae Roll Call

Gifts in Memory of

James A. Allison Jr. ('51B)
J. Christiaan Beker
The Benham Club
Carolyn Beran
A. Allen Brindisi ('71B)
G. Chalmers Browne ('40B)
Ruth Demarest
Alice Deming
Harvey C. Douie Jr. ('53B/'59M)
Carol Gray Dupree
Walter A. Fitton ('54B/'57M)
Susan Hall Galloway ('66E)
Clarence Edward Getz ('24B/M)
William A. Gibson ('46B)
Neill Quinn Hamilton ('51B/'53M)
James J. Heller ('47B/'55D)
George M. Hirose ('54M)
G. Robert Jacks ('59B)
David Hugh Jones
Bryant M. Kirkland ('38B)
Howard Tillman Kuist
Henry B. Kuizenga
James E. Loder ('57B)
Clarence Edward Noble Macartney (1905B)
M. Scott McClure ('51B)
James I. McCord
Ruth Murray
Janet A. Noble-Richardson ('87B)
George T. Peters ('40B)
Otto A. Piper
Andre Resner III
Steve Richardson
Genie Roberts
David M. Rogge ('66B)
David Robert Sanderson ('69B)
Mary Pollit Scott
Yvonne Sefcik
Charles A. Sommers ('60B)
R. Stanley Wallace ('55B)
David W. Weaver ('31B)
Muriel Young
Virginia Frederickson Young
Peter Zoccola

Gifts in Honor/Appreciation of

Diogenes Allen
C. Clifton Black
Donald W. Bracken ('56B)
Sally A. Brown ('80G/'01D)
Sandra R. Brown ('80D)
F. Dale Bruner ('58B)
Hernando Molina Correa ('80M)

Scholarship Endowment Honors Taiwanese Church Leader and Father of PTS Alumnus

In November, PTS held a service of dedication for the Reverend Iu Su-iong Scholarship Endowment Fund, established by Iu's son, Alexander K. Young (M.Div., 1954; Th.D., 1961). The scholarship assists an M.A.T.S., Th.M., or Ph.D. student or visiting scholar, with preference given to those producing scholarly work on the influence of Taiwanese church history. The endowment represents the Reverend Iu's long dedication and contributions to God's kingdom as a professor of church history at Tainan Theological Seminary in Taiwan, moderator of the Presbyterian Church General Assembly in Taiwan, well-known author, and beloved pastor.

Young, his wife, and his two sons attended the service, as well as President Torrance, Professor of Missional and Ecumenical Theology and Dean of Academic Affairs Darrell Guder, and Professor Leong Seow. Also present were former academic dean of Tainan Theological Seminary in Taiwan and visiting scholar at PTS (1999–2000) Chun-lan Tung, and two former students of Iu: former director of field education at Tainan, Ben Hsieh, and former president of Tainan, Ching-fen Hsiao (M.Div., 1967; Ph.D., 1986), who gave a memorial tribute to Iu at the service. PTS's choral assistant Chi Yi Chen sang a hymn written by Iu, based on Psalm 98.

According to Hsiao, who was Iu's student at Tainan Theological Seminary in 1954–1960, Iu lived through one of the most difficult periods for the Presbyterian Church in Taiwan, when the military-controlled government of Japan took over the churches. "He was the moderator of the church in 1943 when the synod was dissolved and merged with the Kyodan (United Church of Christ in Japan), and the church properties were taken over by the Kyodan…" Hsiao said. After World War II ended, "in October 1945 with his own hand he received the key of the church from the Reverend Kami U-Ichiro of Kyodan…. The revived and reconstituted Presbyterian Synod met in February 1946, and elected him to be the moderator." Hsiao said that during this turmoil, Iu "stayed faithful and held on strongly and never yielded, and it is important to honor this quiet, persistent faithfulness. Many people say that because of his faithfulness, the church in Taiwan was able to hold together after the war."

Today Iu's faith is expressed in the worship life of the Presbyterian Church in Taiwan. Hsiao added, "When one opens the current edition of the Taiwanese Presbyterian hymnbook, one can easily find no fewer than thirty hymns penned by Professor Iu. Most of these are to be found in the section of metrical Psalms—a great Scottish Presbyterian tradition!"

The scholarship also represents the relationship between PTS and the Presbyterian Church in Taiwan, and the family's deep appreciation for the Seminary. Iu was a visiting scholar at PTS in 1954, and Young received a B.D. from the Seminary in 1954 and a Th.D. in 1961, the first Taiwanese to receive a doctorate from Princeton Seminary. Young served as an instructor in Christian ethics under President Mackay, and then went on to earn a Ph.D. at Columbia University, where he taught in the School of International Affairs and in the Department of Asian Languages and Culture. He is professor of international relations emeritus at the State University of New York. Young was appointed national policy advisor to the president of Taiwan in 2001, and has written articles in English, Chinese, Japanese, and Taiwanese on global corporations, on Japanese foreign policy, and on Taiwan's relations with China, Japan, and the United States. In recognition of his writings, the emperor and prime minister of Japan awarded him the Kun Santo Zuihosho, Japan's Order of the Sacred Treasure, in 1992, one of the highest honors that can be bestowed upon a non-citizen.



Photo: Lance Peeler

President Torrance with Dr. Young, his wife, Setsuko Inoue, and their sons.

Young said, "Both my father and I received such kindnesses from PTS and from President Mackay…. Those were happy years when we were young." Young sees the endowment as "an expression of gratitude to God and to PTS. If the scholarship could help promote interest in studying the church history of Taiwan, we couldn't be happier," he said. ▮

Alumni/ae Reunion October 25–26

Join the discussion!

Let's Talk Leadership!

What is effective leadership? How does the life of faith inform leadership? What are the qualities of a good leader, and how does one recognize the results of good leadership? These questions and more will be addressed at the next Alumni/ae Reunion, to be held on October 25–26 on the Princeton Seminary campus. The change of date from May to October was suggested by some in the recent alumni/ae survey, as was the topic of leadership. Join the conversation now on the alumni/ae area of the PTS web site and share ideas about the qualities of a good leader, the intersection between faith and leadership, and developing leaders for the church now and in the future. Visit www.ptsem.edu/news/2007alumnireunion.php for updated information, to register, and to participate in the discussion.



Eugene P. Degitz ('60B)
F.W. (Chip) Dobbs-Allsopp ('87B)
James G. Emerson ('49B)
Freda A. Gardner
Thomas W. Gillespie ('54B)
John W. Gilmore
Steven J. Hamilton ('83B)
Chase S. Hunt ('61B)
James F. Kay
Ella Grace Kim
Frederick F. Lansill
Donald Macleod ('46G)
Conrad H. Massa ('54B/'60D)
James A. Mays ('58B)
Elsie Anne McKee ('82D)
Bruce M. Metzger ('38B/'39M)
Carl Metzger
Daniel L. Migliore ('59B)
Patrick D. Miller
John M. Mulder ('70B)
Harold H. Murry ('84B)
Richard R. Osmer
Chester Polk Jr. ('95B/'06P)
Princeton Institute of Theology
Princeton Theological Seminary Alumni/ae
Princeton Theological Seminary Field Education Staff
Jeanne M. Stevenson-Moessner ('75E)
John W. Stewart
Cullen I K Story ('64D)
Iain R. Torrance
J. Wentzel van Huyssteen
Barbara Woerner
Philip Woerner
Wyoming Presbyterian Church, Lackawanna Presbytery
"Thanksgiving to God for Princeton Theological Seminary"

2006–2007 Scholarship Fund

In Memory of
Alexander T. Coyle ('30B)
Carolyn Cuttino
W.H. Cuttino
Alice Frantzen
Peter Frantzen
Robert C. Holland ('62B)
John B. King
G. Hall Todd ('38B)

Gifts in Honor/Appreciation of
Deena L. Candler ('81B)
Kenneth C. Green ('01B)
Tassie M. Green ('01B)
Christine Herrin ('97B)
John Thomas Kort ('73B/'90P)
Deborah S. Mansell ('97B)
William Franklin Mansell III ('97B)
Charles T. Rush ('91D)
Iain R. Torrance
Samantha Ann Vincent ('04B)
Elaine L. Woroby ('86B)

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In Memory of
Henry Carl Angelucci Sr.

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In Memory of
Lyle A. Chamberlain

Harwood and Willa Childs Memorial Scholarship Endowment Fund

In Honor/Appreciation of
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Class of 1952 Scholarship Endowment Fund

In Memory of
Shirley C. Guthrie Jr. ('52B)

Class of 1953 Scholarship Endowment Fund

In Memory of
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In Honor/Appreciation of
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In Honor/Appreciation of
Diogenes Allen
Jack Cooper ('43B)
Bruce M. Metzger ('38B/'39M)

investing in ministry

David Livingstone Crawford Memorial Scholarship Endowment Fund

In Memory of
David L. Crawford ('47B)
David Paul Crawford

Carol Gray Dupree Center for Children

In Honor/Appreciation of
Director and All Staff Members of the Center

James L. Ewalt Scholarship Endowment Fund

In Memory of
Anna M. Ewalt

The Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund

In Memory of
Thomas C. Jackson ('52B)

Bryant M. Kirkland Minister of the Chapel Endowment Fund

In Memory of
Bryant M. Kirkland ('38B)
Muriel Young
Virginia Frederickson Young

Graham Kislingbury—First Presbyterian Church of Burlingame Scholarship Endowment Fund

In Honor/Appreciation of
First Presbyterian Church of Burlingame, Burlingame, California
Monterey Presbyterian Church, Monterey, California

Thomas A. and Alma Neale World Mission and Evangelism Prize in Speech Communications

In Memory of
G. Robert Jacks ('59B)

Presbyterian Church in Morristown, NJ—The Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund

In Memory of
Thomas S. Mutch

Relief Emergency Endowment Fund

In Memory of
Janet Wagner

2006 Senior Class Gift

In Honor/Appreciation of
African American Reading Room

Speer Library Fund

Gifts in Memory of
Scott Schuller (2006b)

Speer Library Renovation Fund

In Memory of
Carlton C. Allen ('36B)
Gayle W. Threlkeld ('54B)
Muriel Young
Virginia Frederickson Young

The Robert Doran Young Scholarship Endowment Fund

In Honor/Appreciation of
Louisa G. Young
Robert D. Young

Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom they are named. Others who wish to donate to these funds are welcome to do so, with our gratitude. For more information about these funds, please contact the Seminary Relations Office at 609.497.7756 or by email at seminary.relations@ptsem.edu.

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Isabel Hyde Donelik
John R. Donelik
Carol Gray Dupree
James G. Emerson Jr. ('49B)
Edler G. Hawkins
G. Robert Jacks ('59B)
Richard H. Lackey Jr.
John S. Linen
Mary B. Linen
C. Frederick Mathias ('57B)
Cleta R. Mathias
James I. McCord
Salvatore Migliore
Iu Su-iong
Catherine H. Sulyok ('51E)
Kalman L. Sulyok ('56D)
Thomas K. Tewell ('73B)
Mrs. Harry Bushnell Weld
Allan R. Winn ('37B)

In Memoriam

Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.

Revelation 14:13

1936: John A. Lampe
September 17, 2006
Delray Beach, Florida

1938: Theodore Koopmans
December 1, 2006
Redmond, Washington

Stanley N. Millard
November 28, 2006
Tenino, Washington

1942: Richard L. Smith
November 23, 2006
Lancaster, Pennsylvania

1943: Charles E. Canady Jr.
November 30, 2006
Jacksonville, Florida

Carl C. Gray
November 25, 2006
Nazareth, Pennsylvania

1944: David C. Newquist
January 13, 2007
Bakersfield, California

1945: Paul L. Morris Jr.
October 14, 2006
Beaufort, South Carolina

1946: Erman K. Lunder
April 23, 2005
Seattle, Washington

1947: Kenneth G. Irwin
August 7, 2006
Tacoma, Washington

Raymond E. Little
September 27, 2006
Bethlehem, Pennsylvania

H. Edwin Pickard
November 22, 2006
Raleigh, North Carolina

Ansgar Sovik
January 19, 2007
Minneapolis, Minnesota

John C. Taylor
September 26, 2006
Lancaster, Pennsylvania

Marthinus M. Van Rooyen
June 16, 2006
Strand, South Africa

1948: Louis Francis Hutchins
August 7, 2006
Tacoma, Washington

Robert Francis Scott
October 20, 2006
Hockessin, Delaware

1949: Francis W. Browne
October 22, 2006
Madison, Wisconsin

William E. Gibson
October 17, 2006
Ithaca, New York

Bennett J. Sims
July 17, 2006
Hendersonville, North Carolina

1950: Dave Van Dyck
December 6, 2006
Portland, Oregon

1951: Rowland L. Carlson
May 13, 2006
Pipersville, Pennsylvania

1952: Harold W. Richardson
September 19, 2006
South Windsor, Connecticut

1953: Harvey C. Douie Jr.
September 26, 2006
Lancaster, Pennsylvania

G. Rogers Smith
December 8, 2005
Tucson, Arizona

1954: Marshall Lee Smith
November 10, 2006
Durham, North Carolina

1955: Alan H. Hamilton
July 29, 2004
Escazú, Costa Rica

Stanley Riukas
October 3, 2006
West Chester, Pennsylvania

1956: Andrew Culver Gordon
August 1, 2006
Bergen, New Jersey

1961: George A. Isley III
November 24, 2006
Stuyvesant, New York

1962: William L. Eichelberger
October 16, 2006
Willingboro, New Jersey

1965: Dorothy Specht Ackerman
August 10, 2006
Manchester, New Jersey

O. John Eldred
November 8, 2006
Exeter, Pennsylvania

1966: Lee R. Bundgus
July 6, 2006
Iron River, Wisconsin

1970: James E. Powl
August 15, 2006
Peach Bottom, Pennsylvania

1971: A. Allen Brindisi
September 26, 2006
Davidson, North Carolina

1980: Charles R. Schafer Sr.
October 10, 2006
Millville, New Jersey

1981: Pamela G. Harvey
notified January 2007
Yonkers, New York

1986: Joseph Sone Ngalame
November 14, 2001
Buea, Cameroon

James Barr
Professor of Old Testament Literature and Theology (1961–1965)
October 14, 2006
Claremont, California

Milan Opocensky
John A. Mackay Professor of World Christianity (2000–2001)
January 31, 2007
Prague, Czech Republic

In Memoriam

Bruce Manning Metzger—1914–2007

Dr. Bruce Manning Metzger, New Testament professor emeritus at Princeton Theological Seminary and one of the preeminent American New Testament critics and biblical translators of the twentieth century, died February 13, 2007, at the University Medical Center at Princeton, at the age of 93.

Metzger was born in Middletown, Pennsylvania, on February 9, 1914. After earning a B.A. from Lebanon Valley College in 1935, he entered Princeton Seminary, graduating with a Th.B. in 1938. So began a lifelong association with Princeton Seminary during which he became one of the school's greatest intellectual treasures. He was ordained in the United Presbyterian Church (now the PCUSA) in 1939. In 1944 he married Isobel Elizabeth, the elder daughter of John Alexander Mackay, the third president of the Seminary.

Bruce Metzger's sheer brilliance, clarity, and Christian devotion set a high standard. He taught at PTS while he continued to study (Princeton University, M.A., 1940; Ph.D., 1942, classics), serving as teaching fellow in New Testament Greek (1938–1940) and as instructor in New Testament (1940–1944). He was appointed assistant professor (1944–1948), associate professor (1948–1954), and professor (1954–1984). He was named the George L. Collord Professor of New Testament Language and Literature in 1964. He retired in 1984 and was named professor emeritus.

A preeminent New Testament scholar, Metzger was known internationally for his work in biblical translation and the history of the Bible's versions and canonization. He was one of the world leaders in textual study of the New Testament, the Apocrypha, and the Pseudepigrapha. He served as chair of the Committee on Translation of the American Bible Society (1964–1970), and as chair of the Committee on Translators for the New Revised Standard Version of the Bible (NRSV) from 1977 to 1990. The impact of this work is incalculable, and Metzger saw the NRSV through the press almost single-handedly. Published in 1990, the NRSV made changes to the Revised Standard Version of the Bible (RSV) in paragraph structure and construction, eliminated archaisms while retaining the Tyndale-King James tradition, polished renderings in the interest of accuracy, clarity, and felicity of English expression, and eliminated masculine language referring to people, insofar as this did not distort historical accuracy.

Metzger understood and was passionate about the significance of biblical translation for ecumenical dialogue. In 1993, he presented a copy of the NRSV, Catholic Edition, to Pope John Paul II at the Vatican. In 1957 he served on the committee that translated the Apocrypha. In 1972 he chaired the subcommittee that translated 3 and 4 Maccabees and Psalm 151 for an expanded version of the Apocrypha. He personally presented this expanded version to His All Holiness Demetrios I in 1976. It was important to him that Roman Catholic, Greek Orthodox, and Protestant Christians have recourse to a common biblical text as an instrument of unity.

Bruce Metzger cared about and provided for his students. Generations have been grateful for his *Lists of Words Occurring Frequently in the Coptic New Testament*, and his *Lexical Aids for Students of New Testament Greek* (first published in 1946) became a standard study tool. He edited The Oxford Annotated Bible in 1962, and in 1966, along with Kurt Aland, Matthew Black, and Allen Wikgren, edited the United Bible Societies' edition of the Greek New Testament. This text, especially adapted to meet the needs of Bible translators, with its beautiful original font and indication of the relative degree of certainty for each variant adopted in the text, proved to be an enduring landmark. The editors were later joined by Carlo Martini (the Cardinal Archbishop of Milan from 1980 to 2002). A warm friendship grew between Metzger and Matthew Black, the doyen of Scottish text-critical scholars. The honorary degree of Doctor of Divinity from St. Andrews University was bestowed on Metzger in 1964; and all Scots are moved by seeing that he is wearing his St. Andrews tie in his portrait in Princeton Seminary's Speer Library.

There were other honors. In 1994, he was awarded the Burkitt Medal for Biblical Studies by The British Academy in London (of which he had been a corresponding fellow since 1978). This is only awarded in recognition of a lifetime of distinguished biblical study. He was elected president of Studiorum Novi Testamenti Societas (1971) and the International Society of Biblical Literature (1971), and was the first president of the North American Patristic Society (1972). He was a member of the Institute for Advanced Study in Princeton (1969 and 1974) and visiting fellow at Clare Hall, Cambridge (1974) and Wolfson College, Oxford (1979).

There were many other books, including the classic studies *The Text of the New Testament, Its Transmission, Corruption, and Restoration* (1964, and translated into German, Japanese, Korean, Chinese, Italian and Russian) and *The Early Versions of the New Testament, Their Origin, Transmission, and Limitations* (1977), which have been particularly influential. Bruce Metzger's last publication before his death was *Apostolic Letters of Faith, Hope, and Love: Galatians, 1 Peter, and 1 John* (2006).

Bruce Metzger cared passionately about the Bible, and in 1982 became the general editor of the Reader's Digest Condensed Bible. He lectured throughout the nation and the world, in North and South America, Europe, Australia, New Zealand, Korea, Japan, and South Africa, often at churches and universities where his former students ministered and taught. He was awarded honorary doctorates by Lebanon Valley College, Findlay College, St. Andrews University, the University of Münster, and Potchefstroom University in South Africa.

A Bible autographed by Bruce Metzger is sealed in the time capsule embedded in the corner of Princeton Seminary's Scheide Hall.

Princeton Seminary President Iain R. Torrance said that, "despite all his distinctions, Bruce Metzger never lost his modesty, or his courteous welcome, genuine interest in, and encouragement for much younger scholars. He was a warm and supportive colleague within the Seminary and beloved by many scholars and lay people in Princeton and throughout the world."

Bruce Metzger is survived by his wife, Isobel, and his sons John Mackay Metzger and James Bruce Metzger. A memorial service to give thanks for Bruce Metzger's life was held on Tuesday, February 20 at Nassau Presbyterian Church in Princeton.

Scholar, Mentor, and Friend

Memories and Thoughts of Bruce Manning Metzger

by Eldon Jay Epp

Bruce Metzger became a close acquaintance at the very outset of my career. Upon completing a doctoral dissertation on a textual criticism topic at Harvard University in mid-year, I accepted a short-term research position at Princeton Seminary (1961–1963). Ensconced in Speer Library, I encountered Professor Metzger almost daily, exchanging bits of information on subjects of mutual interest, especially books, and soon I realized that Speer Library was his second "office."

A decade later, Metzger served on the Steering Committee of the Textual Criticism Seminar of the Society of Biblical Literature (SBL) while I was chair, and together we planned numerous annual sessions on critical issues in our field. Study of the New Testament text and the thousands of manuscripts through which it had been transmitted was somewhat moribund in North America at the time, but, as these meetings brought in younger scholars, the field regained its vitality. Metzger was a mainstay of the group, always available for scholarly presentations, reports, intriguing information, and, above all, encouragement and optimism.

During that same period our association continued through the International Greek New Testament Project, and in 1971 Metzger began his term as chairman of its American Executive Committee, even though that year he was also president of SBL and the following year of the international New Testament Studies Society (NTSS). Under his leadership and in cooperation with the British Committee, two large volumes of critical apparatus for the Gospel of Luke were published for the project by Clarendon Press of Oxford University, the result of collaboration by more than 300 scholars from the United States, Canada, the United Kingdom, and elsewhere over a period of forty years.

By the late 1970s, Professor Gordon Fee and I had been associated for a dozen years with Bruce Metzger, both in the International Greek New Testament Project and in the SBL's Textual Criticism Seminar. Metzger was soon to turn sixty-five, and we could discover no plans for the honorary volume that was customary for a distinguished scholar attaining that age. So, though neither of us had been his student, we conjoined to edit such a Festschrift. Quickly twenty-nine scholars from ten nations responded enthusiastically. This response itself was a tribute to Bruce Metzger's achievements and influence, as well as an indication of deeply felt personal affection. Appropriately the volume was titled *New Testament Textual Criticism: Its Significance for Exegesis—Essays in Honour of Bruce M. Metzger*, reflecting Metzger's lifelong commitment both to scholarship and to the church. Subsequently three more such volumes have been written in his honor (virtually unprecedented, I think)—though the fourth will have to be presented posthumously.

Over this productive quarter-century Bruce Metzger and I not only exchanged innumerable letters, which—before email—were customarily more formal, but we also enjoyed numerous face-to-face meetings. These were opportunities, in pre-telephone conferencing days, to get to know one another in a more personal world. Always, Metzger would listen carefully and would speak with clarity, precision, and measured judgment. As Professor Fee and I wrote in 1981 in his Festschrift dedication (in part):

"Always he can find a kind word for any and all; indeed, who has heard him utter an unkind word about anyone? When in disagreement, he shows no irritation, no harshness, no rancor. His consideration for others encompasses all—those who would be agreeable and supportive, as well as those who would disagree. One of the delights of sharing his company is to hear his anecdotes—often highly personal, little-known narratives about well-known scholars of the past—which are always enlightening, never denigrating, and invariably full of love for people.



Bruce Manning Metzger

Bruce Metzger has never forgotten that scholars, too, are people and that as human beings they are far more important—and inevitably more interesting—than they are merely as scholars."

We remained colleagues for twenty more years, enjoying the same sessions at SBL and NTSS, exchanging copies of our publications, and picking up again on those casual conversations with which we began our friendship in Speer Library.

It will be obvious that Bruce Metzger's work has enriched my own scholarship, and references to it are scattered widely and deeply in my many footnotes. Most important were the major role he played on the teams that produced the two Greek New Testaments now standard in the world and the information and insight found in his *Textual Commentary on the Greek New Testament*. Beyond these is his significant contribution to the New Revised Standard Version of the Bible, whose influence extends broadly into English-speaking churches, schools, seminaries, colleges, and universities—and will for many years into the future.

Those of us who knew and worked closely with Bruce Metzger now must face the realization that he will no longer be at our scholarly conventions, committee meetings, or text-critical sessions. His absence will be sensed deeply. Yet, we and succeeding generations will have his rich and enriching legacy of meticulous scholarship on the manuscripts and text of the New Testament. ∎

Eldon Epp is the Harkness Professor of Biblical Literature Emeritus at Case Western Reserve University in Cleveland, Ohio.

Calendar

Art Exhibit

Currently on display through Friday, May 25

Hanna-Cheriyan Varghese "The Cry of My Soul"
Erdman Art Gallery, Erdman Hall



Continuing Education Book Series

Tuesday, April 17

Meet the Authors of *The Faith Club: A Muslim, A Christian, A Jew—Three Women Search for Understanding*
Authors: Ranya Idliby, Suzanne Oliver, and Priscilla Warner
6:30–8:30 p.m., Erdman Hall
For more information, call 609.497.7990.

Concert

Saturday, April 21



A Symphony of Psalms featuring the Princeton Seminary Chapel Choir and the Princeton University Chapel Choir with organ and orchestra
8:00 p.m., Princeton University Chapel
Cost: $15; seniors $10; students free
For more information, call 609.497.7890.

Continuing Education Lecture

Wednesday, May 2

Dr. Stanley Hauerwas, Gilbert T. Rowe Professor of Theological Ethics at Duke Divinity School
Topic: "Why No One Wants to Die in America"
6:30–8:00 p.m., Erdman Hall



Continuing Education Book Series

Wednesday, May 9

Meet the Author of *The Psychotherapist as a Healer, The Art of Serenity,* and *The Spirit of Happiness*
Author: T. Byram Karasu, M.D.
6:30–8:30 p.m., Erdman Hall
For more information, call 609.497.7990.

Baccalaureate Service

Friday, May 18

3:00 p.m., Nassau Presbyterian Church

Commencement Exercises

Saturday, May 19

4:00 p.m, Princeton University Chapel



Continuing Education Book Series

Saturday, June 2

Meet the Author of *The History of Swimming*
Author: Kim Powers
1:00–3:00 p.m., Erdman Hall
For more information, call 609.497.7990.

For a complete and updated listing of events at PTS, visit our online public events calendar at www.ptsem.edu and select the public events calendar link.

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